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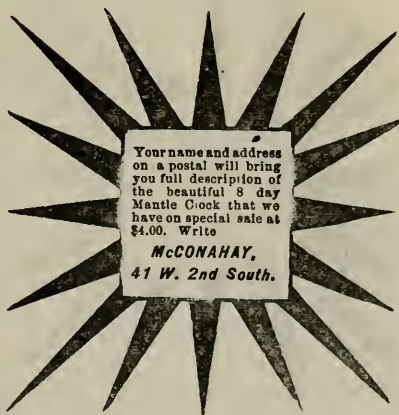
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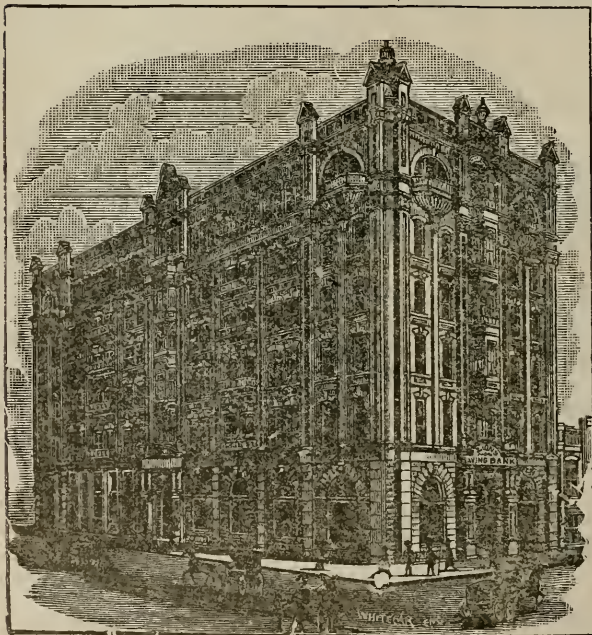
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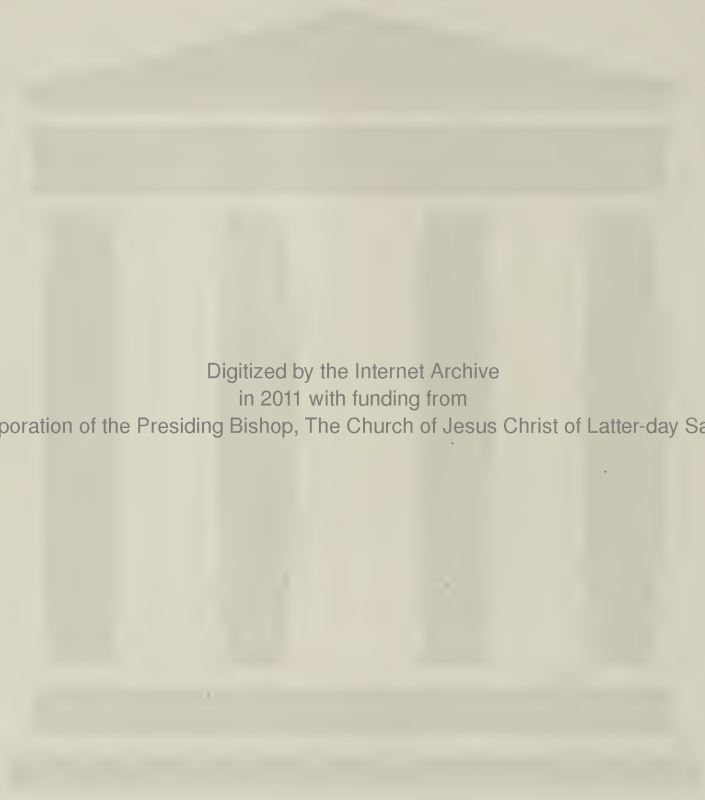
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GEORGE D. PYPER,
Former General Secretary, Y. M. M. I. A.

IMPROVEMENT ERA.

VOL. VI.

SEPTEMBER, 1903.

No. 11.

THE FULFILMENT OF A PROPHECY.

THE TESTIMONY OF FLOODS.

BY B. H. ROBERTS.

It was in August, 1831, when a company of ten or twelve men might have been seen leaving Independence Landing, Jackson county, Missouri, in a number of canoes headed in the direction of St. Louis. By evening of the first day, they arrived at Port Sage, where one of the company secured a wild turkey, on which the party made an excellent supper. The journey was resumed the next morning; and continued three days without anything of special importance happening. The third day they encamped at McIlwain's bend, where the event which I desire to relate occurred. This company of men were Joseph Smith, the prophet, and a number of associates, enroute from Zion, Independence, Missouri, for Kirtland, Ohio. They had made the journey to Missouri in order to find the location of the city of Zion, which the Book of Mormon predicts will be built upon the western hemisphere, and will be a city of refuge for the righteous in the last days, when the judgments of God sweep over the land. They had been successful

in finding the location of the city, for by revelation God declared it to be at Independence, Jackson county, Missouri. God had also designed to reveal to these elders the site of the holy temple, on which the glory of God in the future should rest in a pillar of cloud by day, and a pillar of fire by night. Having obtained this knowledge, they were now returning eastward to visit the churches and bear witness to the world where the city of Zion should stand.

In this company at McIlwaine's Bend was Joseph, the prophet, Sidney Rigdon, Oliver Cowdery, W. W. Phelps, Algernon S. Gilbert and Ezra Booth, but all the names of the party cannot be ascertained. While they encamped at McIlwaine's Bend, W. W. Phelps, who has formulated in poetic expression some of the sublimest truths of "Mormonism," "saw, in open vision," says the Prophet Joseph, "the destroyer, in his most horrible power, riding upon the face of the waters. Others heard the noise, but saw not the vision." (History of the Church, vol. 1, p. 203.) The next morning, after prayer, the Prophet Joseph himself received a revelation, in which the following, on the same subject, occurs:

But verily I say unto you, that it is not needful for this whole company of mine elders to be moving swiftly upon the waters, whilst the inhabitants on either side are perishing in unbelief; nevertheless, I suffer it, that ye might bear record; behold, there are many dangers upon the waters, and more especially hereafter; for I, the Lord, have decreed in mine anger, many destructions upon the waters; yea, and especially upon these waters. * * * And now, behold, for your good I give unto you a commandment concerning these things; and I, the Lord, will reason with you, as with men in days of old. Behold, I, the Lord, in the beginning, blessed the waters, but in the last days, by the mouth of my servant John, I cursed the waters; therefore, the days will come that no flesh shall be safe upon the waters; and it shall be said in days to come, that none is able to go up to the land of Zion upon the waters, but he that is upright in heart. And, as I, the Lord, in the beginning, cursed the land, even so, in the last days have I blessed it, in its time, for the use of my Saints, that they may partake of the fatness thereof. And now, I give unto you a commandment, that what I say unto you I say unto all, that you shall forewarn your brethren concerning these waters, that they come not in journeying upon them, lest their faith fail and

they are caught in snares. I, the Lord, have decreed, and the destroyer rideth upon the face thereof; and I revoke not the decree.—(Doctrine and Covenants, sec. lxi: 3-6; 13-19.)

This prediction concerning the destruction upon the waters, and more especially upon the waters upon which these men were then traveling, was uttered seventy-two years ago, and from time to time there has been great destruction wrought by the Missouri and its tributaries; but more especially in the events of the present year of 1903 has the truth of this remarkable prediction of the "Mormon" prophet and the vision of Elder W. W. Phelps been vindicated. For weeks, during the last days of May and the early days of June, the press of the country teemed with reports of the destruction wrought in the localities especially referred to in the prediction just quoted. High water trouble began on the Lower Mississippi as early as the month of March, and about the middle of that month, the Mississippi, at Memphis, registered on the gauge 39.8 feet—the highest ever recorded. This circumstance created great alarm throughout the Lower Mississippi country, and the press of the United States discussed quite generally the necessity for governmental action to provide for strengthening the Mississippi levees, the necessity of forest preservation on the head waters of our great streams, and also the building of reservoirs in the same region for the purpose of holding back freshet waters, and thus prevent the possibility of such floods as were threatening to overwhelm the Lower Mississippi country.

A few weeks later, points in Kansas and Missouri became the flooded region, and the disasters are thus described by an eastern journal:

The floods that wrought so much havoc along the Kansas and Missouri rivers have now subsided, so that their direful results can be calmly calculated by the authorities of the many cities and towns relieved from the awful strain of the three days of death and devastation.

Minds unclouded by the fear of pending disaster look upon wretched homes and hopes, fearful loss of life, blotting out of families, irreparable wrenching apart of parents and children, brother and sister, sweetheart and betrothed, and finally, upon the terrible commercial loss that is represented in figures that climb close to the quarter of a billion mark.

Kansas City and Topeka suffered the most serious losses in lives and property, although all along the course of the Kansas, or, as it is locally called, the

Kaw river, the damage was great, and in many of the riverside towns there was a loss of life from the sudden encroachment of the angry waters.

The physical conditions against which the submerged cities had to battle during the height of the flood are thus briefly summarized:

Train service annulled.

Waterworks shut down.

Street cars stopped.

Fire companies paralyzed.

Electric light plants out of business.

Not a manufacturing plant in operation.

Wholesale mercantile district submerged under fifteen feet of water.

Water rushing through streets like mill races.

Fires breaking out in spots in the flooded district.

Kansas City, Kan., and the nearby towns, suffered most. The towns of Armourdale, Argentine and Harlem have been completely wiped off the map, and are now lying submerged by the widening river. No living human being remains in the unfortunate towns.

Kansas City, Kan., was cut off for three days from communication with the outside world except by trolley to Leavenworth, from which point relief was rushed to the stricken city. The population of 20,000 was starving, and fought like wild beasts for the 100,000 rations that were hurried to them from the fort.

The hospitals of the city were soon filled and the post office was turned into one for the occasion. Thieves, taking advantage of the situation, looted and raided the houses that had been deserted by the occupants. Bands of citizens were organized to patrol the streets, and armed with guns they shot the ghouls without mercy. One thousand regulars were asked for to preserve order in the stricken city.

Kansas City, Mo., just across the river in ordinary times, but now cut off by a sea of raging waters, was powerless to assist her neighbor. Only one bridge that had formerly connected the two cities was left standing, and that was surrounded by miles of water.

Families caught by the floods in their homes fled to the roofs of houses and cried for help. Their destitute situation was apparent from the highlands, but there was no way to reach them. No boat could live in the rushing torrent of the Kaw. These marooned families vainly hoisted white flags of distress, and while their awful plight was plainly visible to those on shore, there was no way in which succor could be sent to them. The victims shrieked in their agony, and their pitiful cries were plainly heard by those who were powerless to aid them.

Some daring rescues were made, but hundreds were perforce left to the mercy of the flood. Men and women could be seen clinging to the roofs of houses until hunger and exhaustion drove them into frenzy, when one by one they slipped off into the raging flood, which whirled away their bodies to cast them up on the shores below.

Below Kansas City, in the truck gardening district, scores of families took refuge in the tree tops. An heroic effort to save them was made by two men, who put off in a skiff at 5 o'clock Monday afternoon, and returned at 11 o'clock at night with a pitiful story of a vain effort to save the women and children, who were eventually swept away by the rushing current.

"I saw women and children in the tree tops by scores," said one of the men. "They could not be rescued with any number of boats. It will only be a

matter of time when they will grow weak with hunger and exposure and drop into the flood.

"The trees to which they cling with the hope of rescue have proved their undoing. The water rushes between these trees at twenty miles an hour. If they were out in the open on house tops it would be an easy matter to reach them; but as it is, no boat could live in that current. We could only go within hailing distance of them. But the poor unfortunate creatures had no other refuge than the trees. Their houses had been swept away."

A summary of the destruction to property in this region of country by reason of the floods, was given in the press dispatches of June 7, as follows:

The extent of damage to the railroads operating in and out of Kansas City caused by the flood, can scarcely be estimated. Outside of the very considerable item involved in loss to freight in cars and buildings, nearly all lines out of Kansas City suffered severe losses in washed-out track and destroyed bridges. The loss in freight flooded and burned, up and down the river, may amount to \$2,000,000 or \$3,000,000. The Burlington estimates its loss in its freight house alone at \$500,000. Each of the other roads lost as much.

Kansas has suffered as a result of the recent floods more than any other state. No exact figures of the loss sustained can, of course, be given, but the damage done in the principal cities, in addition to that in two hundred smaller towns is estimated as follows:

North Topeka	\$ 500,000
Lawrence	250,000
Salina.....	200,000
Manhattan	150,000
Junction City	100,000
Solomon	50,000
Abilene	150,000
Lindsborg	100,000
Hutchinson	100,000
Minneapolis.....	100,000
Emporia	65,000
Florence	50,000
Lincoln Center	50,000
Atchison	100,000
Argentine	2,000,000
Kansas City, Kan., and suburbs.....	8,000,000

Total..... \$11,965,000

The lowest estimate that can be made on the loss done to crops is \$5,000,000.

The number of lives lost is unknown. The impression given by the dispatches of the daily press as to the number of lives lost is doubtless an exaggeration. The magazines for July that deal with the subject of the Missouri and Kaw river floods charge that the daily papers greatly exaggerated the losses

sustained, especially by the farmers; and yet this same magazine, *The American Review of Reviews*, July, 1903, estimates the loss in Kansas City alone at \$7,000,000; and speaking of the loss of stock and property in the Kaw valley, it remarks that "it is no light thing for a thriving section to have ten million dollars or more swept away" (p. 77). So that this conservative magazine, after having an opportunity to correct and comment upon what it calls the exaggerations of the daily papers, places the losses sustained in the flooded districts even beyond the high mark of the passages quoted in this writing from the daily press, while such descriptive passages of the flood as these are found in the same magazine:

The storm center was the valley of the Kansas or Kaw river, which reaches two hundred miles due west from Kansas City. * * * Havoc resulted in the villages—buildings were moved from foundations, stores collapsed, homes were flooded, while here and there life was lost. When the waters of these branches were gathered into the Kaw itself, and that usually lazy, aimless, prairie river became a raging waste of destruction, the real danger began. Topeka and Kansas City were to be the victims of the current. * * * When the flood reached Kansas City and encountered the Missouri, swollen by the rains in its own territory, there came the most calamitous experience of the city's history. Six fine railway bridges were swept away; buildings standing in the current were carried off by the stream; brick buildings collapsed; railway cars floated about the yards like boxes; cattle were caught in the stock yards; five thousand hogs were fed for four days in the second story of one of the packing houses. For two days the city was without gas, electric light, water, or street-car service. The danger of the submerged section, the struggle to rescue the people, the whirling desolation of waters, all combined to throw the city into a sort of panic. When it was over, it was found that only one railway bridge remained, and that five hundred houses and small stores were destroyed; but, owing to the warnings and the rescue work, less than a score of lives were lost. * * *

On the northwestern portion of the rain area, the Platte and Des Moines rivers shared in the high waters; Omaha, Lincoln, Des Moines, and Keokuk had their streets turned into canals and their lawns made ponds. All this heaped-up rainfall came pouring into the Missouri and the Mississippi. Jefferson City and Hannibal took their turn at high water. Boats went across country twelve miles near the former place.

Another magazine, *The Clever*, published at Kansas City, Missouri, July, 1903, making the Kansas and Missouri floods its leading features, has the following descriptive passages:

Looking over toward a section of Armourdale called "Seldom Seen," where the water was the deepest and the current the strongest, the spectator could see large houses rise from their foundations and float away down the stream, to be battered to pieces against the stronger buildings, and then float on down the stream or pile in an incongruous mass against some obstruction. To the north, the Missouri river was sending down her volume of flood and destruction. The north levee was submerged. The railroad tracks, never before inundated, were lost to view. The "East Bottoms" were part of the great ocean. Families had fled for their lives in the murky, rainy night before. * * * All day long Sunday the bluffs overlooking the flooded district were crowded with thousands of people anxious to know the extent of the damage. People from the flooded district calmly watched their homes float down the river. The cries of the poor unfortunates who had delayed leaving their abodes mingled with the rush of the waters, and the rescuers nobly struggled against many adversities in giving aid to the beleaguered ones. Sunday night fires started in a dozen different places in the flooded districts, and the fire departments were powerless. On Monday the water was everywhere it was on Sunday at sundown, and in many places not then affected. The "East Bottoms" were submerged. The gasworks were encroached upon and during the day were shut down, adding new trouble to the rest, for with this stopped the only means thousands of families have of cooking their meals. The shortage of water was still more a hardship. Suffering for the actual water to drink was everywhere. The danger of fire grew hourly. Buildings were affected by the torrents of water, and began to crumble. Train service was annulled, and the street cars were stilled. There were no electric lights, and the streets were patrolled by armed soldiers. Over all, the dun clouds hung and the rain fell mournfully and incessantly. * * * On either side, far up and down the river, places that once teemed with human habitations were washed away or buried beneath a mass of debris.

On the 8th of June the press dispatches chronicled the fact that

The entire group of east side cities lying north of East St. Louis and including Venice, Madison, West Madison, Newport, Brooklyn, and Granite City, are under from ten to eighteen feet of water, which is still rising, and deaths from drowning are variously estimated at from five to

twenty. Eight thousand persons were driven from their homes. * * In East St. Louis, on proclamation of Mayor Cook, business is suspended, the saloons are closed, and everybody is at work on the levees in a desperate effort to save the city, which is from one to four feet below the level of the water that presses up against the embankments. A hastily constructed levee of sandbags and mud is all that stands between the city and almost complete submersion. If the levee gives way, all the main part of the city will be quickly flooded and not a street in the business section will be left out of water.

The river at East St. Louis rose higher than it ever was, except in 1844, a number of people were drowned in this disaster, and it was only by extra exertion in building up the levees that East St. Louis was saved from destruction. Damages to railroad property alone it was estimated amounted to upwards of two millions of dollars.

About the same time great floods in South Carolina were reported through the press dispatches. The loss in property was reported to be upwards of three million five hundred thousand dollars. The loss of human life was variously estimated. "At Clifton alone," says one report, "one hundred mill operatives are missing, all are believed to be lost, and hundreds are rendered destitute by the ravages of the storm."

Scarcely had the daily press ceased to tell of these disasters by floods in the Middle West and South, when it was called upon to chronicle the sad disaster at Heppner, Oregon, which was destroyed by a great flood of water that rushed down what was called Willow Creek. Heppner was a town of 1250 inhabitants, county seat of Morrow county. A mighty wall of water swept through the town, dealing death and destruction. Dispatches estimated the number of deaths as running from three hundred and fifty to five hundred, and property loss was reckoned at one million. The Heppner flood was supposed to have been occasioned by one or more cloudbursts, but in any event it comes within the predicted disasters that are brought about by the curse of God upon the waters.

It seems to me worth while to note these current events which bear witness to the divine inspiration which rested upon the prophet Joseph Smith. No greater evidence can be given

that a man is a prophet than the fulfilment of his predictions. Long ago, God pointed out this truth to ancient Israel, "And if thou thalt say in thine heart," said the Lord to his people, "How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him" (Deut. xviii: 21, 22). Conversely, it follows that if the thing which the prophet speaks in the name of the Lord comes to pass, then undoubtedly the prophet hath spoken the thing commanded him by the Lord. He has not spoken presumptuously, and the people are under obligations to respect his message, since he has furnished them the highest possible evidence of his divine inspiration. The claims of the prophet Joseph Smith, submitted to this test, are daily receiving confirmation; and especially this year, in the events I have pointed out.

MEDITATIONS ON THE POWER OF MAN.

[*For the Improvement Era.*]

BY J. L. TOWNSEND, OF PAYSON, UTAH.

Because I can not build a ship
 To sail the air and keep its course;
 To raise at will, to glide, to dip,
 O'ercoming all opposing force;
 'Tis not for me to blindly say
 Another may not know the way.

Because with God I cannot walk
 And see him daily face to face;
 And with him as did Enoch, talk
 And learn the myst'ries of our race;
 Another may: 'tis not for me
 To say God's will shall never be.

Because I can not build an ark
 By the Chief Architect's command,
 And in it with my all embark
 Should floods again come o'er the land,

As Noah did; another can,
If God again selects the man.

Because I can not found a race -
To keep it's lineage sublime;
And through its bards and prophets trace
Both back and forth the trend of Time;
Yet Abraham this power could sway,
His race remaining to this day.

Because I can not take the rocks
That nature scattered o'er the sod,
And from a score of unhewn blocks
Erect an altar to my God,
And down bring heaven's altar fires;
Another may, if God inspires.

Because my staff I can not take
And cast it down upon the earth,
And make a pulseless rod awake
With life that knew not laws of birth,
Another may. The Magi knew
How Moses could their works out-do.

Because no angel comes to me
The keys of priesthood to restore,
To tell the future's mystery,
And what has been in days of yore
Why should I say it is not true
A prophet God may thus indue?

For God pursues his own clear plan:
He recks not of man's fruitless dreams,
And from the ranks ordains his man
To carry forth predestined schemes:
And calls, ordains, his chosen men
With priesthood and his power again.

And so today the present speaks
As with the voices of the past;
And God in man communion seeks:
The seers are first the seers are last,
Another may some truth declare
I can not reach, but only share!

SOME MISTAKES MADE WHILE PREACHING THE GOSPEL.

BY W. A. MORTON.

I will now make mention of a serious error into which the writer, in connection with many other elders, fell when he first began to preach the gospel. My zeal was unbounded. I wanted to convert everybody I met. For three months, I preached night and day to my relatives, and was rewarded with cold indifference. At the end of that time, they manifested no more desire for the gospel than if they had never heard it.

This annoyed me very much. I denounced them as being wilfully blind, and separated myself from their company. I began to practice the "hermit act," shutting myself up in my rooms, studying the Church works, and raising daily in my own estimation, while my relatives became to me objects of contempt instead of pity.

Paul warned the Saints in his day not to be righteous over-much, and the Lord warned me in a dream against being zealous over-much. I retired to rest one night feeling very much annoyed because my relatives would not believe my testimony that I knew that Joseph Smith was a true Prophet of the Lord. I had been asleep for some time when I was awakened by a voice repeating the following lines:

The world will never adjust itself
To suit your whims to the letter,
Some things must go wrong
Your whole life long,
And the sooner you know it the better.

From that moment, I ceased worrying concerning my relatives and friends; they as well as the rest of mankind had their free-agency, to choose the truth or reject it. God had given them this privilege; why should I seek to rob them of it, and coerce them into believing as I did. I began to manifest a more cheerful and loving disposition, and at the end of twelve years, I was made happy by seeing some of those whom I had denounced as wilfully blind and disobedient come forward, and, of their own free-will and choice, apply for baptism.

I believe that many of the elders have been in too great a hurry; they have been very anxious to baptize people, and it cannot be denied that many have received this ordinance before they were ready for it. We have been more interested in the quantity than in the quality. I was talking with a returned missionary, a few days ago, and he told me that he had excommunicated twenty people from the Church, nearly all of whom had been rushed into the water before they were converted. John the Baptist has set us an example: he refused to baptize many people who came unto him, because they were not converted; and the Apostle Paul, seeing how soon some people had departed from the faith, thanked God that he had baptized none of them. When elders realize that their reward will be just as great, if they are faithful in preaching the gospel, though none should receive it, as if all who heard them received it, then they will not worry and hurry so much. Noah preached for one hundred and twenty years without converting a single soul. Because of this, did he fail to receive his reward? No; he was blessed for his labors, the Lord knowing how faithful he had been.

I know that many of us have over-stepped the bounds of the natural in order to get people to join the Church. Instead of persuading people to accept the gospel in a natural way—for the truth's sake—we have, not intentionally, it is true, resorted to unnatural measures. How often has the writer, with many others, told the people of the signs and miracles that would follow them if they would only obey the gospel. Not long ago I saw a man near the post office in Salt Lake City, who reminded me of many a young missionary. He had the agency of a patent electric belt. In order to gather a crowd, he spent nearly an hour in performing

feats of ventriloquism, and sleight of hand; then he began and explained the merits of his belt, and persuaded people to buy. Now this is not at all unlike the way some of our missionaries have "advertised" the gospel. They have spent a great deal of time in talking about the spiritual gifts which would follow the people if they obeyed the gospel, instead of telling them of the gift of eternal life which they would receive through Jesus Christ our Lord. I can speak boldly and say that in many instances the atonement of the Savior has been lost sight of in the preaching of miraculous manifestations. What is the gift of healing, the gift of prophecy, the gift of tongues, and the interpretation of tongues; in brief, what are all the gifts mentioned in the twelfth chapter of 1st Corinthians compared with the great gift of eternal life which Christ our Redeemer purchased for us with his own body on the tree? All these things shall pass away, but throughout the countless ages of eternity, we shall continue to enjoy the benefits of the atonement.

Munsey, instead of offering prizes, put the money into his magazine, and people bought it because of its merits. Let us stop offering prizes in the shape of signs and miracles, and preach the gospel of Christ in plainness and simplicity, and let people accept it for its own, the truth's sake, and not because they expect to be healed of some physical infirmity. Jesus made mention of a people who would come to him at the last day seeking for recognition because they had done certain wonderful works in his name. "Many shall come in that day," said he, "and shall say, Lord, have we not prophesied in thy name; and in thy name have cast out devils; and in thy name have done many wonderful works. Then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Jesus never tried to convert people by miracles; on the contrary, he rebuked those who followed him because of the miracle of the loaves and fishes which they had seen him perform. When he healed a person, he invariably told him to tell no one about it. A man who builds his house on miracles, builds on a very shaky foundation. There is but one rock on which we can build with perfect safety, and that rock is Christ. As the poet has said:

On Christ, the solid rock, I stand,
All other ground is sinking sand.

I will relate a circumstance which came under my observation a number of years ago, and which brought humiliation to a number of elders. A young woman embraced the gospel in the north of Ireland. For a long time she had been hungering and thirsting after righteousness. The Lord knew this, and in his mercy he sent an elder to her with glad tidings which filled her soul with unquenchable joy. She was an invalid; she had not been able to use her limbs for years, and in other ways was greatly deformed. A natural compassion for her filled the bosoms of the Saints. We felt that here was a case on which the Lord ought to surely manifest his power. We would fast and pray in her behalf, that when she was baptized she might be healed. Fast and prayer meetings were held, and the Lord was implored (commanded would be nearer the truth) to heal the afflicted one. The majority of all present felt that she would be healed, but some doubted. An over-zealous elder assured the young woman that as soon as she came up out of the water, she would be made whole every whit.

Well, the morning of her baptism came. A number of the young lady's friends were invited to witness the ceremony, but more properly speaking, the miracle. A carriage was hired, and the young woman was driven to the public baths. There the driver was dismissed, told that his services would no longer be required, as the young lady was going to walk home. The proprietor of the baths was invited in to witness the miracle. And a miracle was performed that day, but it was far different to what we expected. The young woman was baptized and confirmed, but she was not healed. Something almost bordering on consternation seized some of the elders as they saw their promises fall to the ground unfulfilled. The young woman looked up, her face beaming with joy, and said: "Brethren, don't feel bad. I have not been healed as you promised me I would be, but I have a stronger testimony than the testimony of healing. The Lord has fulfilled his promise, and has given me the testimony of his Holy Spirit, which bears witness with my spirit that I have done his holy will."

A hack was sent for, and the young woman was taken to her home, while we returned to our homes sadder but wiser men. A few months later, the dear young woman fell asleep in Jesus, and never in all my experience have I seen such an exhibition of Christian faith as was manifested by this poor invalid. "Why was she not healed?" you ask. One of the reasons was that we had gone contrary to the counsels of the Master, who in a revelation given to the Prophet Joseph commanded the elders "not to boast of these thing before the world." Yet this is what we had done. How could we expect the blessing? Let us confine ourselves to the first principles of the gospel; let the elders go out as did the Apostle Paul, professing to know nothing but Jesus Christ and him crucified. He, Christ, is our great exemplar, and if we follow in his steps, we will never go astray.

A PRAYER.

Oh! my Father, strengthen me!
Give me thy hand;
Let me no longer be
Groping for land.
Teach me to see the right;
Help me in every fight
'Gainst the eternal blight
Satan has planned.

My life has been a dream,
Darker than bright.
Father! oh, let the gleam
Of living light
Into my chamber creep,
And there forever keep
Watch o'er my weary sleep
Through the dark night.

Black clouds, with thunder fierce,
 Threaten me yet,
 Help me their depths to pierce;
 Let me forget
 Sin, and that worldly care
 Prevalent everywhere:—
 Gold-getting, guilty snare,
 Satan has set.

Father, I've wandered long,
 Searching for thee;
 Now, let my soul be strong;
 Dimly I see.
 Tear thou the veil away,
 Mine eye let see the day,
 And, when my hairs are gray,
 Take me to thee.

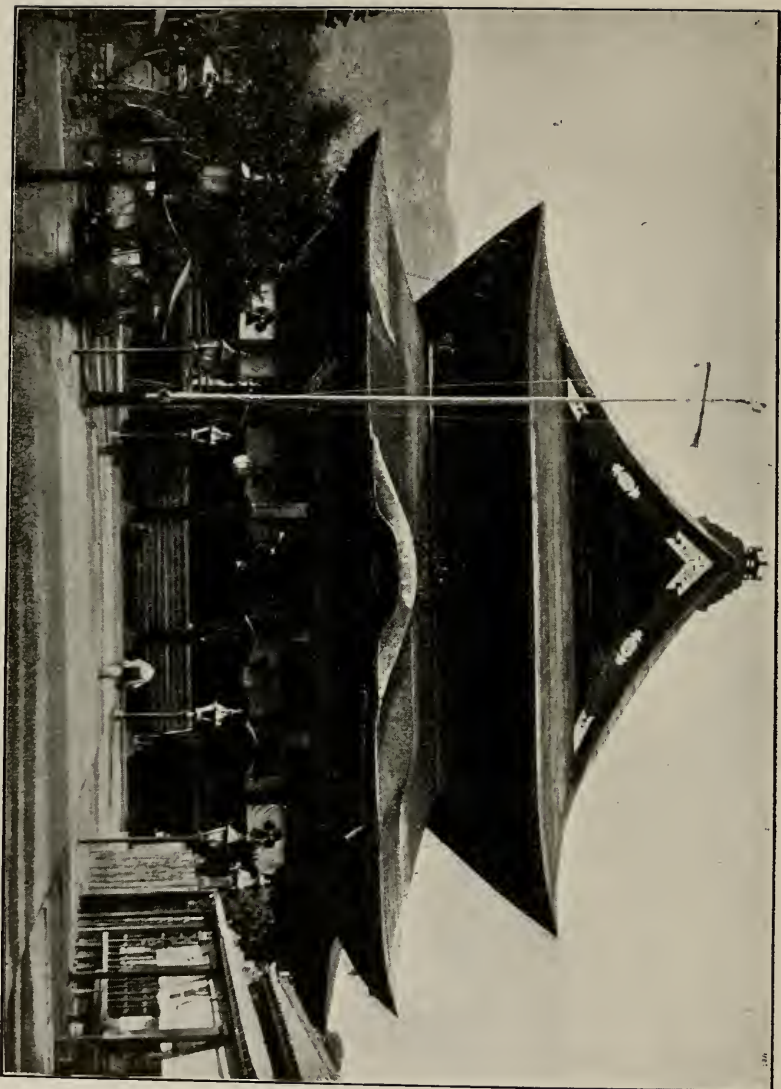
CHAUNCEY LOVELAND.

Logan, Utah.

 FAITH.

When wearied souls yearn for Thy light,
 Then Thou art near;
 When hopes bright star fades into night,
 Why should we fear!
 For midst the gloom a shining ray
 Of thy great love, still points the way.

We shall not sink beneath the wave
 Of dark despair,
 If we remember Thou wilt save—
 Wilt hear our prayer—
 And that Thy arms are strong to bear
 The heavy burthens we take there.—R. W. SLOAN.



VIEW OF THE ZENKOJI TEMPLE AT NAGANO.

It is between nine and ten hundred years old. Many people come here to supplicate Buddha to escort them to Paradise, believing he is present therein.

SCENERY AND CUSTOMS OF JAPAN.

BY ELDER SANDFORD WELLS HEDGES, OF THE JAPANESE MISSION.

[Sandford W. Hedges, a typical Utah boy, the son of William S. and Clara Wells Hedges, and a grandson of the late President Daniel H. Wells, and Louisa Free, was born in Salt Lake City, August 21, 1883, and received the common school education. In mutual improvement, Sunday school and ward affairs of the Eleventh ward, where his parents reside, he has always taken a living interest. When President Heber J. Grant returned to Japan, in the summer of 1902, Elder Hedges was one of the four young missionaries who accompanied him.—EDITORS.]

Here we are, June 16, 1903, in Nagano, my new field of labor. This hotel, Gorneikwen, is the best one I have lived in. The food is good and the beds are fine. The building has four stories and over one hundred rooms. It puts the ones in Tokio right in the shade. I arrived here last Monday with Brother Caine, and you may know that I am very happy, for Fred and I are great friends. Our room is large and home-like.

The city of Nagano, two hundred miles northwest of Tokio, is very large, having a population of forty thousand people, and is the great stronghold of Buddhism, and we have hard times to start a conversation. It is in the mountains, in the interior of the country, and the valley around greatly resembles Cache valley, in Utah.

Last Thursday, Brother Featherstone and I left Funakata to go into Tokio; the sky was clear, but a hard wind was blowing, thus causing the waves to roll high. We got on ship at 8 o'clock, and the first thing we did was to lay down, and in this position we remained until we reached Tokio, and thus avoided a case of sea sickness. At 2:30 p.m. we left the boat, and, as our landing place was near the Hotel Metropole, we went there to get our hair cut. By the time this was over and we arrived home, it was after 4 o'clock. Ten minutes before we got to headquarters, the four

other elders had arrived, so you can imagine what a pleasant greeting we all had. We were made entirely welcome by Brother Grant and all the others at headquarters, and the time will ever remain fresh in my memory. A smile of greeting was on every face, and each heart was overwhelmed with gladness.

I was considerably tanned, but felt as jolly and talkative as ever. The remainder of the day was happily spent in visiting, and reading some mail which I had received from home. Saturday afternoon we boys visited our friends around Tokio, and had a fine time. Sunday we had three meetings in our Sunday school, where all spoke of past blessings, and a fine time was spent.

Directly after Sunday school, we held a short meeting, gave our reports, and talked of future events. In this last meeting, we returned elders spoke in the Japanese tongue.

Monday morning Elders Jarvis, Stoker, Caine and I left for our new fields of labor. Our ride was through beautiful fields and over mountains. Going over one high mountain, we were pushed up by an engine that had cog wheels on it, and we passed through twenty-six tunnels, one right after the other, sometimes one end of the train was in a tunnel before the other end was out of the previous one. After passing through the last tunnel, an active volcano greeted us. Smoke was coming out of the mountain, making a pretty sight. It made chills run over me, for I thought "what if it should happen to go off?" It is always smoking and throwing out cinders, but no rocks or lava. It was an imposing sight, and one that I will long remember. It is called Asamayama volcano, and is over eight thousand feet high.

At 6 o'clock we arrived at Nagano. Tuesday we started upon our new work. I feel just as happy here as I did in Funakata, and think I will like my new field. From here, most likely, I will go to Naoyetsn, and stay there, perhaps.

Fred and I left our room today at 9 o'clock, and after two hours of brisk walking we stopped at a small village and began to work. We found people at first willing to listen to us and to accept our tracts, but in a few moments this kind feeling changed into bitter contempt for us. People then refused to accept our tracts, and would not give ear to one single word. At one house, the door was slammed so quickly in my face that I did not know

what struck me. I did indeed feel very queer. We kept on with our work, and soon the people changed again and gave us a hearty welcome. At one place, I saw a man making a mat, in his yard, and, as he smiled at me, I lost no time in getting near him. In my anxiety to tell him something of our religion, I forgot to say "hello" to him, until I told him what my work was. He was a very attentive listener, and I had a splendid talk with him on the existence of God, which he enjoyed very much. After thanking him for his kind attention, I bade him "sayanara," or goodbye. I walked, then, up the street, a few paces, when I entered a store, and I was soon perched upon some sacks of rice, giving three people a talk. They listened attentively to what I had to say. Many strange feelings present themselves to me in my walks, and I manage to make the best of each opportunity. This one day, Fred and I walked over sixteen miles, had several conversations, and distributed many tracts. If I should tell you of my every-day doing, it might become tiresome to you; but this I can say, that each day is full of happiness to me in my labors.

As I have said before, Nagano is the stronghold of Buddha, and the people are very peculiar in regard to Christianity. Here in Nagano is the temple of Zenkoi, which is estimated to be between nine hundred and one thousand years old. Large numbers of people come to it to worship, and especially the old people, who expect to solicit aid from Buddha in their old age. One day's worship at the temple is sufficient to convey the departing spirit to the place where all is joy.

Upon leaving the Gorneikwen, our present place of living, and turning to the left, we see the head of the street upon which the temple stands. In a few minutes of walking, we are in front of the large gates. These gates are massive, and represent the style of architecture of long ago. Usually, in both ends of similar gates in Japan, can be seen two images, but in this one, none are present. The large projecting eaves are indeed a study, for one would think a heavy windstorm would surely carry them away. The roof is covered with tiles similar to those on Mr. McCune's residence, in Salt Lake. The carvings on these gates are very good, and although the carved pieces are not what might be termed beautiful, or even pretty, they represent the work of ages

gone by, and give to this present age a glimpse of old work. One cannot help but praise and admire the work, even though the object itself is not pleasing to the eye.

Going from this gate to the temple, you walk along a paved street, while on either side are small stands, greatly resembling those erected by children at home, in the summer time, for selling lemonade to passers by. It reminds one greatly of this, but here aged men and women are selling things. Under the canvas covering of these stands, can be purchased peas or beans, to throw to the waiting pigeons which, by the way, often remind me of my pets I used to have at home. I should say there are hundreds of these pigeons living in and around this temple. Not only do they live and have their clean (?) nests on the eaves and projecting timbers on the outside of the building, but behind pictures, on large lanterns, and in every nook and corner of the temple can be heard the gentle coo of the young ones.

When a picture is shown you of one of these temples, all colored up and presenting a fine view, you no doubt would say: "How beautiful and grand must be the original!" But you must not imagine any such thing, for when the original is before you, you dislike to touch it, for it is so very dirty. All the wood has become old with age, and looks as if it had passed through many interesting times during its existence.

Upon entering the temple, the first thing to attract one's attention is a very large metal pot, used and made for incense-burning. It was given to the temple by a rich man, and I have been told that no religious desires prompted him, but fame and praise from his fellow-men undoubtedly instigated his actions in landing the big pot in the temple. It is too large to be used, and is becoming dirtier every day, for many pigeons live about it. Turning to your left you next see many swords, cannon balls, and curious armor used by the Chinese, but captured from them by the Japanese in their recent trouble. They are interesting because of their oddity. Next in line, enclosed in a cabinet, is a god who is worshiped day by day.

Now we are in front of the gods who represent Buddah. A rail has been put up here, and two large boxes placed so that the devout worshipers may hand in their amounts. Sep-

arated by a wire net in the rear, are the gods and their surroundings. Each god is placed in a sort of room with curtains hanging all around him. It is difficult for me to place the god, for, try as I may, I cannot see anything but a highly decorated cabinet.

Moving on around, we next come in contact with an image whose head, face, arms, hands and lower limbs are as smooth as glass, and partly rubbed away by the constant crowds of people who visit it. This god is supposed to have the ability to heal sick people, consequently, when a Japanese has a sore eye, lame arm, or any other ailment, he visits this god, and after giving him perhaps a few sens, he first rubs this image where his own ailment is affecting him, and then in turn rubs himself. The old god in this way has waxed smooth, and, were he in America, he would be called a "smooth fellow."

All this time, we have been noticing only the objects of interest along the walls in the temple, so now we will pay some attention to the center stand. You look once, you look twice, and on the third look you see just as much as you did the previous two looks, for it is only a hole, with here and there a table or chair, while at one end is a raised stand where there are two large drums which are used during a ceremony. After taking a general look of the whole affair once more, we step out on the porch which surrounds the temple. In two corners are two large bells, which are tolled very often to drive away evil spirits, their sad, melancholy tone being enough, I am sure, to frighten Satan himself. Time has told on the temple, and the poles and floor are being now repaired and restored to former strength. It is a very large temple, even larger than the ones at Nikko, but not nearly so pretty.

All the people, now-a-days, seem very busy with silk worms, and they hardly have time to listen to our talks. Doors close on us, people refuse to listen to us, and slander from passers by has been our lot of late. Were it not for the knowledge I have of the message of life and salvation that I bear, I would want to come home immediately, but as it is, I am happy and glad to be here, for I know our message can better these people.

Nagano appears to be in a thriving condition, and everybody is busy. Nearly every country home has many silk worms,

and, besides, the wheat is now being harvested. The Japanese have three ways of cleaning a wheat field after the grain is ripe. One way, and the most common one, is to cut it with a small sickle. But there are many people who pluck off the grain, leaving the stalk in the ground, while others pull the whole plant, root and all, and leave the field perfectly bare.

After the grain is thus taken from the field, preparations are made to get the ground into condition to plant the rice. Each field that perhaps last week was waving with large, ripe grain, is this week a dirty, muddy hole.

The "Armstrong" machinery, used by all the Japanese, is of a nature that causes arm-aches, back-aches, and all sorts of aches, even to the observer. Agreeable to the American customs, the grain is cut, then threshed and sacked in the field from which it was cut, but in such an entirely different manner that I must make a few passing remarks.

You know how it is taken from the ground, so I will proceed to the next stage of action, even the threshing. Instead of the hum and buzz of the wheels, and the noise that accompanies our immense threshers, all that is heard here is a slash, slash; a noise similar to that caused by taking the limb of a tree and striking it against a wooden object. A small, wooden stand is made, having two poles running parallel and joined together every two inches by a small, iron stave. The iron staves are somewhat sharp, and it is over these that the grain is beaten. It takes perhaps over ten strokes to cleanse the stalk of wheat of all its grain. The grain falls to the ground, and after all the kernels are beaten out, it is gathered up and carried home. At the farm house, it is taken through many courses, for it is full of chaff and other stuff. The wheat stalks go to make up the roof of the house. And thus it is very interesting to follow the wheat from the field to the mill, for you see many strange sights. The mills are made entirely of wood, and the pounding machines are of the "Armstrong" brand. There are a few that are operated by water, but the majority are run by hand. Of course, it takes a great deal of time and labor before the wheat, as flour, makes its appearance on the market. In my letters to follow, I will endeavor to interest you in other of the queer industries.

INCIDENTS OF THE "MORMON" EXODUS FROM NAUVOO.

BY JESSE N. SMITH, PRESIDENT OF THE SNOWFLAKE, ARIZONA,
STAKE OF ZION.

[Jesse Nathaniel Smith, one of the staunch pillars of the Church, was born December 1, 1834, in Stockholm, New York. He is the son of Silas Smith and Mary Aikens, and has been associated with the Church practically from the beginning. In the early settlement of Utah, he figured as one of the active breakers of the soil, and founders of settlements. In the mission field, his labors have been extensive, arduous and important. He was the successor of President Van Cott in the Scandinavian mission, and again presided over that mission in 1868-70. As a pioneer in Mexico and Arizona, his name will ever be associated with the achievements of the Saints in those lands. A short time ago, he was asked by an army officer to write an outline of the journey of the "Mormons" to Great Salt Lake, and the ERA takes pleasure in printing his reply, for no person living is more competent, by spirit and experience, to speak on this subject than President Jesse Nathaniel Smith.—EDITORS.]

When the "Mormons" were expelled from the State of Missouri, in 1838, they, in a condition of utter destitution, sought shelter in the neighboring state of Illinois. They were homeless, helpless wanderers, having been deprived of all their earthly possessions; their houses burned, their stock shot down or driven off, their property confiscated or destroyed, and they themselves compelled to abandon the lands they had purchased from the government.

The people of Quincy, Ill., received the fugitives with great kindness, and helped them to situations in the neighborhood where employment could be obtained, and farms rented; for they had

never been accused of laziness or unthriftiness by their enemies. A few months thereafter, the "Mormon" leaders purchased the town of Commerce, in Hancock county, which, being renamed Nauvoo, afforded a home for the exiles. There were at that time but few houses in the village, and the atmosphere was sickly; but the swamps were soon drained, and houses and cabins arose as by magic, so that in four or five years it became the home of some fifteen thousand industrious citizens.

Instigated by priests and politicians, animosities were encouraged against the "Mormons" among the surrounding settlers, which culminated in the tragedy at Carthage, where Joseph Smith and his saintly brother were murdered while confined in jail on a trumped-up charge of treason against the government. This murder was committed in open day by a disguised and painted mob. The murder was condoned and winked at by the civil authorities of the state, as only sham efforts were ever made to bring the offenders to justice.

It was supposed that the death of these leading men would have appeased the ferocity of the opposition; that the magnitude of the crime would have appalled the perpetrators; but not so; like the wolf of the plains, this taste of blood only whetted their appetite. About one year thereafter, the scenes of Missouri began to be reenacted in Illinois. The "Mormon" settlements on Bear Creek, at Green Plains, and Morley were broken up by mobs. The houses and stacks of newly harvested wheat were burned. The families without food or shelter were driven out of their homes and fled panic-stricken to Nauvoo. Some of the owners returned to their fields furtively by night, to gather the ears of corn which ripened later.

It became apparent to the "Mormon" leaders that neither peace nor protection could be had in Illinois, so they looked around them for a place of safety. An appeal was sent to the governor of each state and territory in the Union, excepting Missouri and Illinois, for a peaceful asylum within their borders for an innocent though much maligned people. No reply was received, except from the State of Arkansas whose executive extended a sort of half-hearted welcome. A number of public men were consulted without result, except in the case of Henry Clay, who coldly said,

"You would better go to Oregon." Easily said, but how could it be carried out by twenty thousand people in very moderate circumstances, owning nothing beyond their dwellings and a few cultivated acres. Desperate as was the prospect, it was decided by the "Mormon" leaders to turn their backs upon civilization, and face the terrors of the western wilderness, seeking peace, white-winged peace, and the liberty to worship God unmolested.

The mob leaders were notified that the "Mormons" would commence their move westward in the early spring of 1846. Then commenced a season of great activity. Cattle were bought in great numbers, and trained to the yoke, timber was procured and seasoned, wagon-shops multiplied on every hand, expert blacksmiths were in great demand, experiments were made with food-stuffs, to be packed in limited space and preserved for long periods of time. Those who were unable to get off, freely assisted others more fortunate who were prepared to take the fore.

The memorable march was commenced in February, when President Young crossed the Mississippi river on the ice, followed by people of every age, all ranks and conditions; though the aged, the invalid, the young and helpless appeared to predominate.

The writer, then but twelve years of age, with his mother, and brother, left the doomed city of Nauvoo the following May, but remained during the summer only a few miles away, in Lee county, Iowa. He distinctly remembers hearing the reports of the cannon when the Illinois mob fell upon the remnant of his co-religionists who remained in Nauvoo. This occurred in September, the sounds of strife continued for three days, when the heroic defenders were driven across the river, with their sick and wounded, leaving their homes in the hands of the victors. The casualties on the "Mormon" side were three dead and about twenty wounded. Here they lay on the river bottom entirely without shelter, exposed to the fierce rays of the sun by day, and the chilling damp of the river bottom by night—small wonder that they contracted malaria in its various forms. The leading camps had reached Council Bluffs on the Missouri river, when the government sent them a call for five hundred volunteers for the war with Mexico. The required number of men volunteered, and were mustered into service, organized, and, on the 16th of July,

marched away. Before leaving Nauvoo, the whole people entered into a public covenant, in their splendid temple, to stand by and assist each other in the mighty exodus.

The leading companies had broken land and planted fields for the good of the on-coming stragglers, at Garden Grove, and Mount Pisgah. When they heard of the disaster at Nauvoo, true to their covenant, the leading camps sent relief parties to gather up the broken remnants; one of which parties picked up the writer's mother and her little family, reaching the Bluffs in November.

The writer made a trip with a friend, during the winter, to the northern counties of Missouri, like Jacob's sons of old to Egypt, to buy corn. We had feather beds to trade, also coverlets and clothing. Corn was cheap, and wheat was dear; we therefore took the cheaper breadstuffs. Our people built huts and cabins in which they wintered on the western bank of the Missouri river at the place where Florence now stands. Many died of scurvy during the winter. One permanent improvement, a grist mill, was built. A great amount of hay had been cut, but with the approach of spring, the writer with others engaged in felling the elm trees for the cattle to brouse on their swelling buds; the cattle would come lowing, when they heard the trees fall.

In April, 1847, President Young, with one hundred and forty-three picked men, left for the front, to locate the road and select a place for settlement. The main body would follow more slowly, waiting for the grass. A rendezvous was appointed on the Elkhorn, a deep and rapid stream which was ferried. While here, a young man, Jacob Weatherby, was killed by Indians.

Ten wagons were taken as the unit for the organization, a captain of ten being chosen. If anything happened to detain one of the ten, the remaining nine waited also. Five tens chose a captain of fifty, which number formed a company for the march. There were also captains of hundreds, but practically each fifty acted independently. As we journeyed up the north side of the Platt river, two fifties, often, and sometimes four fifties, marched abreast. The hunters, provided with Hawkins rifles, would leave camp early in the morning, others with horses would go out and bring in the game, in answer to signals during the day. The hunters were instructed to kill nothing not actually needed, and let

nothing be wasted. The grass was excellent and the teams in good condition. The cattle were never for a moment left unguarded. There were two divisions, the cattle-guard and the camp-guard, under their respective sergeants. Usually the camp was made about 5 p. m. The corral was formed by placing the wagons in the form of two half moons, or circles, leaving an opening at either end. No fires were allowed inside the corral. Expert ox-teamsters were highly prized. Cruelty to animals was not tolerated. There was no profanity, no unkindness. Milch-cows submitted to the yoke, yielding their milk for the children also. The march on Saturday was a short one, the camp was made early; washing, cleaning, repairing and baking were in order. The blacksmith forge was set up, a small pit of charcoal burned, the greatest activity prevailed, hunting and fishing parties went out. Under ordinary circumstances, the bugle sounded the call to prayer at 9 p. m. There was a solemn hush, then the murmur of thanksgiving arose from each family circle, when all sought repose for the night.

On Sunday, divine service was held, the day was kept as a day of rest for man and beast. The camp was not moved unless urgent necessity existed. Yet the people were not long-faced, nor solemn. Jokes were plentiful, and sometimes, when bridge-building or other cause occasioned delay, and two or more fifties were together, the young people would dance by the light of the moon, or of bonfires.

The Pawnees were the first Indians we saw; afterwards we met various bands of plains Indians, mostly Sioux. They were friendly, they seemed to sympathize with us; they seemed to understand that, like them, we had been driven from our homes from toward the rising sun. They exchanged their buffalo robes for patch-work quilts. We were told not to trade them any ammunition. Sometimes there were games in camp, horse-races, foot-races, and target practice, in which the elders freely joined. Occasionally, we saw a little box on a post, by the roadside, labeled "Post-Office," inside would be found letters from the advance company of pioneers, containing directions about the journey. When we encountered high, steep hills, a halt was called and the teams were doubled; when we came to sandy stretches, everybody walked to relieve the toiling teams.

We met a few small parties of returning trappers. We noted their quaint attire, their broken English, and jingling, cruel-looking, Mexican spurs. At Ft. Laramie we saw a few officers and soldiers, and many Indians. Here we entered the Black Hills where many oxen, some cows, and all the horses, were shod. The repairing of the wagons increased with the rocky road and the greater dryness of the country. At our camp-fires, ox-yokes were used for seats, we had not even camp-stools, for our wagons contained our bread-stuffs for eighteen months and the limited supply of grains and seeds to plant and sow in the new land, unknown to us, but about which we hoped and prayed.

As we reached the mountains, they looked cold and hoar with frost; surely, surely God would not forget us, but would inspire our leaders to find for us some happy Canaan, the haven of all our hopes. It was stated by James Bridger, the first white man who saw the Great Salt Lake, that there was frost in that valley every month in the year.

The pioneer company measured the road with an odometer; every ten miles, after leaving old Fort John, near Laramie, they placed a board near the road containing the legend "*— miles from Fort John.—W. Richards.*" Finding these boards was like a greeting from a friend. At the upper crossing of the Platte, we found some members of the pioneer company who had stopped to build a ferry-boat at that point. We had previously crossed the unfordable stream by placing our wagons on huge rafts, and drawing them across with long ropes reaching to the further side; the upper Platte had fallen so much that we forded, at last.

We were sometimes called upon to attend the funeral of some dear friend who sank under the bitterness of many persecutions. The touching, simple, wayside-burial can never be forgotten.

On the north fork of the Platte, we saw buffaloes in almost countless numbers. They were migrating to the southwest. When seen in small bands, they followed trails, but when moving in dense masses, they held their course, never pausing; they turned aside for no obstacle, moving in a shambling gallop at about ten miles an hour. They sometimes moved by night, as we could hear them plunging into the river. The cattle sometimes followed them and imitated them in a mad race. This was called a stampede, and

was much dreaded by travelers on the plains. On the Sweetwater, two messengers from the Pioneers met us; they had reached the valley of the Great Salt Lake, and decided that that should be our resting place. They said it was Mexican soil, but the Pioneers had taken possession, and raised the American flag. Here the story of the journey ends. We shortly afterwards met the Pioneers returning for their families. We went on to face the perils of the new land, among which were famine, the problem of irrigation, the crickets that destroyed our crops, and the marauding Indians who drove off our cattle.

WHAT "MORMONISM" STANDS FOR.

"Mormonism" stands for all that is honorable, for all that is just, for all that is chaste and virtuous, for all that is true, whether it be in politics, sociology, or in religion. To be a Saint is to fulfill the injunction of our Lord, "Be ye perfect as your Father in Heaven is perfect."

A Latter-day Saint will deal as fairly with a child or an ignorant person, as he will with an expert in the business in hand. When employing workmen, he will willingly pay a fair wage for a day's work. And if himself a workman, he will honorably perform all that he is engaged to perform, regardless of the presence or the absence of his employer.

A Saint will deal justly by all with whom he has business; will pay all honest obligations, including those due the state, as well as those due to the Church. He will not contract a debt that he has no reasonable prospect of paying. He will not beg, borrow nor steal, nor will accept charity when it is possible to obtain the necessities of life by his own honest exertions. He will be chaste in his actions and conversation. He will be careful about casting discredit upon his family, his friends, or the Church which honors him by its fellowship.

The life of a Saint is an exemplification of the faith he has. A Saint loves and reveres the truth. He is the same man whether he is in the lecture room, the primary, or the meeting house—always for truth and nothing but the truth. The life of every Saint is a sermon and testimony for God.—DR. J. X. ALLEN.

SHOW THYSELF A MAN.

BY T. C. HOYT, KANAB, UTAH.

It has often occurred that fathers, solicitous for the welfare of their sons, have spoken to them counsels of grand import, many of which have come to us through our literature or other means, subsequently to become the property of all who recognize their value as general precepts. In the character of Polonius we find this the case, and the admonitions Shakespeare gives him utterance of will live as long as fathers have a care for sons, or sons will profit by fathers' advice. Chesterfield, too, speaks wisely in general in his admonitory letters to his son, and his sentiments are, by other fathers, borrowed for use in parental instruction. The prophet Alma, also, in fatherly solicitude for the future of his sons, made utterance of wise and earnest counsel, suitable particularly to their condition and temperaments, and yet in a general way applicable to all. But farther back than any of these it was that an aged father cast all the essence of these later-born paragraphs of parental importunity into one little sentence of only four words—the caption of this paper.

We see him weighed down, not only with years but with concern and grief. Concern for the future of the people of God and the kingdom he had prayed so fervently and fought so valiently to maintain; grief for the past follies and feuds of his own household. He had attained to great eminence among the kings of the earth, and still more, had been the favored recipient of special commissions from the Lord. But now the days grew nigh when this mighty king should die. To his son he must resign his name, his

fame and his fortune. To his son he must consign, under God's guidance, the destiny of a nation—the chosen of God.

It often happens that simple expressions are rendered significant by the motive which prompted their utterance. David, the inspired poet, the sweet musician, the mighty war-king of Israel, would speak a final admonition to his son. What would we expect from such a one? Eloquence, wisdom, inspiration. In one short sentence, he includes them all, and encompasses the entire field of human instruction when, to Solomon, the future king, he speaks in simple yet eloquent pathos: "I go the way of all the earth; be thou strong therefore, and *show thyself a man.*"

Dazzled by ostentation, we too often do not appreciate true greatness when we find it humbly appareled; so, charmed by pedantry, we too often miss the best essence of a thought because it is too simply dressed. In this case, let us not pass too quickly these simple words, until we sift them carefully for the meaning with which they are so pregnant.

The significance of this counsel depends entirely upon our understanding of the word *man*. That David understood and used the word in its best and highest sense is evident from another expression of his in which he answers his own question: "What is man that thou art mindful of him? and the son of man that thou visitest him? for thou hast made him *a little lower than the angels*, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." And then, in the ecstasy of the contemplation of man's station and stewardship, he cries: "O Lord, our Lord, how excellent is thy name in all the earth!"

Solomon's understanding of what the term implied is evidenced by his reply to his brother Adonijah, who had previously attempted to usurp the throne of his father, but who, after Solomon's elevation, came to him in penitent fear and craved pardon for his sedition, to which Solomon made the laconic reply: "If he will show himself a worthy *man*, there shall not a hair of him fall to the earth." Manhood to this young king meant so much that it was a sufficient condition for pardon of the direst political transgression. Moreover, in those days, it is very evident from their expressions and teachings, the relation of man to God was

much better understood than it is by most people of this day. To them the fatherhood of God, and the universal kinship of man, was not the mooted question it is today, or had become when our Savior came to demonstrate the closeness of the relationship that has again come to be so woefully misunderstood and so vigorously denied. Inspired as they were, it is not likely that they were ignorant of the fact, later so positively stated, that "we are the sons of God," "for they are the children of God," etc., and had a better comprehension of what was implied when they said: "*Our Father* which art in heaven." Verily, to those who properly understand the relation of manhood and the Godship, the word man conveys significant meaning.

In our literature and history, we find, happily, a few sentiments expressive of a sense of the dignity of manhood. Polonius admits the pregnancy of some of Hamlet's expressions, in his role of insanity, and calls it "a happiness that often madness hits on which reason and sanity could not so prosperously be delivered of." And no wonder when he would hear such statements as his encomium on man: "What a piece of work is man! how noble in reason! how infinite in faculties! in form and moving, how expressive and admirable! in action, how like an angel! in apprehension, how like a god! the beauty of the world! the paragon of animals!"

Here again, Shakespeare expresses an appreciation of man's station which, were it properly sensed by all who claim right thereto, should be sufficient inducement to all to live nearer those prerequisites which alone determine the justice of their claim to such estate. In one of his works, Dr. Holland has one of his characters briefly, but pointedly, outline the sphere of manhood and its possibilities. A young mother, soured to jealousy by the supposed unfaithfulness of her husband, has become extremely cynical regarding men in general, and, with reference to her babe, says in a tone of regret: "If it were not a boy!" to which her friend makes reply:

"Were not a boy!

Thank God for that! To be a man, if aught, is privilege,
Precious and peerless. While I bide content
The modest lot of woman, all my soul
Gives truest manhood humblest reverence.

It is a great and Godlike thing to do!
 'Tis a great thing, I think, to be a *man*.
 Man fells the forests, plows and tills the fields,
 And heaps the granaries that feed the world.
 At his behest, swift Commerce spreads her wings,
 And tires the sinewy sea-bird as she flies,
 Fanning the solitudes from clime to clime.
 Smoke-crested cities rise beneath his hand,
 And roar through the ages with a din of trade.
 Steam is the fleet-winged herald of his will.
 Joining the angel of the apocalypse, -
 'Mid sound and smoke and wond'rous circumstance,
 And with one foot upon the conquered sea
 And one upon the subject land, proclaims
 That space shall be no more. The lightnings veil
 Their fiery forms to wait upon his thought,
 And give it wings, as unseen spirits pause
 To bear to God the burden of his prayer.
 God crowns him with the gift of eloquence,
 And puts a harp into his tuneful hands,
 And makes him both his prophet and his priest.
 'Twas in his form the great Immanuel
 Revealed himself; the Apostolic Twelve,
 Like those who since have ministered the word,
 Were men. *'Tis a great thing to be a man.'*

There is none of us who can say these estimates of manhood are overdrawn. They set forth the true standard; but how sadly deficient many are when measured by it! False ideals, low or indifferent aims, and unnatural or perverted appetites, have lowered them so far beneath their prototype that in some cases the relationship is mere parody. Instead of being, as Hamlet says, the paragon of animals, the highest of God's creations, we too often find him sunk below the level of the beasts themselves. "Freedom and reason," the poet says, are what "make us men;" but with will dethroned, and reason—as too often evidenced by conduct—sadly crippled, man is really and truly lower than the beast; for he has not the God-given instincts to guide him to the fulfilment of the purposes of his creation.

Ruskin speaks figuratively of the Nebuchadnezzar curse that

"sends us to grass like oxen," but how often does man place upon himself a curse such as sends him to worse than grass. Not in the realms of nature did God place such appetites as men have acquired, and, as he found them not in any of God's creations, it must be that the "imp of darkness" conjured them up from the "nether pit." Beasts do not persist in contaminating themselves with things which their natural guide tells them is not good for them or their species; but human beings do. The beast, in the propagation of his species, does not transmit to his offspring worse qualities than he is endowed with by his Creator; but how often do we find the heritage of man's offspring a collection of curses! The beast perpetuates his best qualities; man, alas! too often, his worst.

It has been said that the first right of children is to be well born; but how sadly are they robbed of their first, best privilege! And what makes it sadder still, robbed by those from whom they rightfully expect the most. In justice to the spirits yet untaber-nacled, an evening God once saw fit to put a stop to this whole-sale abuse, and very nearly depopulated the earth to accomplish it, which makes it the more awful to contemplate the future punishment of those who have gone back to the same or similar practices.

"He should be a man who asks a girl to leave her happy home," was a sentiment expressed in a onetime popular song, and it is a prerequisite that women have a right to demand. "It was not good for man to be alone," and for him—*man*—was woman created; for the beasts God made other provision. To bring weak and wayward men to a sense of their condition, and cause them to take an inventory of their habits and conduct, it was arranged through the medium of conjugal love that they should indulge that emotion and make it the source of high resolves. That so-called love, which is sometimes professed for a woman, but which fails to mirror the man, and in such a way as to strip off all shallow conceits and show him to himself as he is, and induce him to move to a higher plane of life, is not worthy the name. The imputation that any parent did not love his children would be considered as an insult; but, if that love is not of sufficient potency to cause that parent to purge out of himself all habits and appetites that he knows are detrimental to his own welfare, so as not to burden his posterity with tendencies that would impair their usefulness and

hamper their enjoyment of life, may we not be justified in counting it as sadly deficient?

Possibly I have grown too pessimistic. But with all the inducements which the best philosophy of life—the gospel—holds out to us, Saints must never be devoid of a proper appreciation of life, their birthright, and its purposes and possibilities, and of the obligations attendant upon it. “Kings and Priests unto the Most High God,” ay, the godship itself—is the ideal possible of Latter-day Saints who understand and apply their religion. And the method of progression is to fit oneself for each succeeding station or estate, by attaining to the highest possible degree of excellence in the one that preceds it in this life, manhood in its best and highest sense.

We sometimes hear it said that perfection is not possible to man in this sphere, but if each of us would stop to measure our words, our habits, and our conduct, by their effect upon ourselves, upon those we love, and upon society in general, we would have just grounds for indulging the hope of a better order of things. Verily, *ecce homo* would have a more general application did we all more fully sense the significance, and abide the conditions, of the admonition, “*show thyself a man.*”

WAS CIVILIZATION CRADLED IN AMERICA?

The eastern continent has generally been regarded as the first home of civilized man, and the similarity of certain Central American games and customs to those of Asia have been held to indicate that they were brought hither across the Pacific. In a recent article, Dr. Culin, of the University of Pennsylvania, affirms his agreement with the late Dr. Brinton, one of the most distinguished of American archæologists, who believed that, at the time of the discovery of America, there was not a dialect, an art, a plant, a tool, a weapon, or a symbol, that had been brought hither from any other continent. This being so, it is evident that the similar games, customs, etc., must have arisen independently on both sides of the Pacific, or that the Asian cases must have been derived from the American. Dr. Culin believes that the latter is the true supposition, and he thinks “that ancient America may have contributed, to an extent usually unimagined, her share of what is now the world’s civilization.” (See Doctrine and Covenants, Sec. 116.)

WHY I AM A LATTER-DAY SAINT.

BY ELDER JOHN H. PETERSON, OF THE NETHERLANDS-BELGIUM MISSION, GRONINGEN, HOLLAND.

“Be prepared to give a reason for the hope that is within you.”—I Peter, 3: 15.

My parents, relatives, and nearly all my friends are Latter-day Saints; so I presume it will be charged that I am a Saint because they are. Home influence and early training have so much to do with moulding one's character and shaping his opinions, that I cannot deny that these circumstances have had much to do with the forming and establishing of my religious belief. While willing to concede that much, I can still truthfully say that my main reasons for being a Latter-day Saint do not *now* rest on that ground. The older I get, and the more experience and knowledge I gain, the more thankful I become that I was started on the right path. I am not one of the kind who will accept any theory or proposition without proof or the semblance of reason. Through having come in contact with or read something about nearly all religions extant, I consider myself capable of deciding (for myself at least) whether the religion my parents first taught me is the best one or not. I have invariably found whenever I have attempted to place this gospel on trial with other religious systems, that I was deeply impressed with the immense superiority of the former. Here I may be told that my standard of comparison is wrong; but if so, some one will have to show me a better one. So far, the more thoroughly I have investigated this subject, the more firmly have I become convinced, and I believe now that it will always be that way. In no other religion can I find such high aspirations, no where else such

noble incentives to right living. No other church can make me so wise or so intelligent. (The knowledge of God and man is the highest intelligence and wisdom). From no other standpoint can all truth be harmonized. No other religion can save and exalt me.

I believe in the Bible, and a careful study of the same proves to me that "Mormonism" is the only doctrine that does not make that book contradict itself. I cannot believe the *whole* Bible without being a Latter-day Saint.

Basing my arguments on the Scriptures, sound reason, and common sense, my reasons for being a Latter-day Saint can be more explicitly stated as follows:—

1. The true Church of Christ must bear the name of its founder, Jesus Christ. The members of that Church in former days were called saints. It is perfectly reasonable that there should be a distinction in the names of the Former- and the Latter-day Saints.

2. The leading characteristics of the church of Christ given in the New Testament are: (a) It is built upon the principle of continuous revelation. (b) It is constituted with apostles, prophets, pastors, teachers, evangelists, etc. (c) It teaches in their order the first principles of the doctrine of Christ; viz., faith, repentance, baptism by immersion for the remission of sins, laying on of hands for the gift of the Holy Ghost. (d) In it are to be found all the gifts and manifestations of the spirit and the signs promised true believers. (e) The members are united and love one another. (f) It possesses authority to preach the gospel and administer the ordinances thereof. (g) It teaches the necessity of keeping all the commandments of God. (h) Its members will be persecuted as long as wickedness prevails on the earth.

In the Church of Jesus Christ of Latter-day Saints alone are all these characteristics to be found.

3. This Church has the most elaborate, comprehensive, and wonderful organization of any church on earth. The head is in constant touch with every member of the body. Provision is made for every emergency and necessity. It admirably serves the purposes for which it is intended; viz., to promulgate and administer the gospel, and teach and govern the saints. It requires more credulity on my part to believe that such a complex yet harmon-

ious working organization could have been evolved by human wisdom than to believe it was revealed from God.

4. Priesthood or authority from God is needful. The Latter-day Saints are the only people who know anything about priesthood.

5. "Mormonism" teaches the only rational and consistent conception of Deity, the only one that corresponds with the testimony of all prophets who have ever seen or held communion with him. They all speak of him as a being or personality in whose image we actually are. Christ spoke of him as his Father and our Father. Paul says we are actually his offspring (Acts 17). That is more reasonable than to say man was formed like a brick or a piece of iron, etc., is formed. I would much rather worship a God whom I can comprehend, and one who is actually my Father.

6. In this Church only can I learn where I came from, why I am here, and what my conditions in the future life will be. I consider these things highly necessary for me to know. Were it not for this gospel, I could never know who or what I really am.

7. There is no reason for believing that the higher emotions of the human soul, such as love, joy, reverence, affection, charity, are not as enduring as the soul itself. What would the soul be without them? What of the objects on which they center? Was man created male and female for this life only? Will we be husband and wife, parents and children in heaven? Who knows? It cannot be learned definitely from the Bible. Human nature teaches me that the affections are enduring. My conception of heaven would be very much humbled if I did not think that the ties of family and friendship would be perpetuated in the eternal worlds. I am extremely desirous that they should be. "Mormonism" teaches me that they will be, if I comply with the laws of God pertaining thereunto. It explains this subject to me so I can understand it, and this knowledge gives me joy. Outside of this Church, I search for it in vain.

8. From this Church I get the most rational and consistent comprehension of the work of man's redemption. Every person will be rewarded or punished according to his works, the most righteous judgment that can be thought of. There is a salvation for those who died without hearing the gospel, and for those who were

honestly deceived in this life. All men, except the sons of perdition, will be saved in some degree of glory; but not without obedience to the prescribed laws. When a sinner has received the full measure of his punishment, he can be freed. The Latter-day Saints believe in salvation for the dead, and they are doing their best to redeem both the living and the dead. To them have been revealed the necessary principles, ordinances and authority to accomplish this work. Who else is in possession of this knowledge and authority?

9. The scriptures teach that Christ shall come again to earth, and usher in a reign of universal peace which shall be called the Millennium. A preparatory work must precede his advent. The "gospel of the kingdom" (not the creeds of men) must be preached "in all the world as a witness." Israel, including the Jews, must be gathered, Zion must be established, and Jerusalem rebuilt. There must be temples. "He shall suddenly come to his temple." The Latter-day Saints are the only people who are doing this preparatory work, or who have any prospects of accomplishing it.

10. The multiplication of sects proves that the Bible has not been a sufficient guide in matters of doctrine and discipline. There is nothing in that book to indicate that it was ever intended to be such a guide by the written word alone. No proof can be found in the Bible that the Lord would ever cease to reveal himself to man except through unbelief of the latter. If Christ is the head of the church, shall he have nothing to say in its management? Are we wise enough to get along ourselves? The Bible does not contain all the scripture that ever was written. The Latter-day Saints believe in continuous revelation, the same as the obedient children of God always have done. "Mormonism" accepts all truth, and all scripture written by inspiration, whether the same be found in the Bible or not. *That appeals to me.*

11. The Bible predicts a universal apostasy from the primitive church. The condition of the world for over 1700 years proved that the prophecy has come to pass. A restoration is also predicted. How could a restoration take place except through revelation? I have read Joseph Smith's account of the restoration of the gospel, including authority to preach it and to administer its ordinances; and I find nothing unreasonable or inconsistent in it.

In what other way could it have been done, and done right? Nearly all other sects attach no importance whatever to authority. When I consider their origin and organization, I see something illogical in the very start. I am impressed at once with their *human* origin.

12. I have read the history of Joseph Smith and studied his doctrines, his prophecies, and the revelations he received. I find in him all the marks of a true prophet. His works show he was all he claimed to be. His doctrine is lucid, comprehensive, and authoritative. Many of his prophecies have come to pass, and I have no doubt the rest will when the time comes. His revelations are important. They throw much light on the Bible, and reveal many new and important truths necessary to the salvation and exaltation of man. I have also read a good deal of what his enemies have had to say about him. But their arguments, as a rule, are nothing but ridicule, misrepresentation and persecution. They have nothing better than "Mormonism" to offer, and they have not done one hundredth part of what Joseph Smith did for the benefit of humanity. The very opposition Joseph Smith and his followers have met with is a proof to me that the work he began is of God. Our enemies can give us no valid reason for their opposition. The testimony of honest, upright, truthful men, who were well acquainted with Joseph Smith, and for whose integrity I can vouch because I know them, is of more worth to me regarding the character of Joseph Smith than the testimony of avowed enemies who were not even acquainted with him, and who prove by their wilful misrepresentations that they have no regard for the truth. His words and works prove that he was a prophet. "A bitter fountain cannot bring forth sweet water."

13. The Book of Mormon is another proof to me of the divinity of this work. It has more and better evidences for its divinity than the Bible has. It is itself the best witness for the divine authenticity of the Bible. The latter predicts the coming forth of a book the conditions of which are fulfilled in the Book of Mormon. The two books agree in doctrine. I feel myself benefited just as much, if not more, by reading the Book of Mormon as by reading the Bible. The history is accurate. Its credibility is borne out by the traditions of the present American Indians, and

by the extensive researches of modern archæology. Its authenticity is proved by twelve creditable witnesses. The combined Christian world cannot prove another origin for it besides the one this Church claims. Many attempts have been made to do so, but in every case the alleged "explanation" has been proved fallacious. The book is its own evidence. Where did it come from? Joseph Smith was not learned enough at the time it was first published to have written it. Sidney Rigdon knew nothing about it till after it was published. The true explanation is the simplest and the best; it was revealed to Joseph Smith by an angel, and he translated it by means of the Urim and Thummim, which was found with the plates.

14. I can see that the Lord has been with this Church from the beginning, and brought her out of every trial and difficulty. No church has had more opposition and persecution to contend with. The saints have been blessed and prospered temporally and spiritually when they have heeded the counsel of their leaders, and when they have not done so they have not been prospered.

15. In "Mormonism" I find the most rational theory of the universe, the purpose of creation, and man's capacity for eternal progression. Here I can learn what eternal life really means.

16. The law of consecration and stewardship, which was revealed to Joseph Smith is able to remedy the economic evils which exist in the world today. I can conceive of nothing else that is capable of regulating properly the accumulation and distribution of wealth. This law is the best political economy ever revealed. If men will receive and live the gospel of Christ, as revealed in this dispensation, I am sure it will redeem them temporally and spiritually.

17. The elders of this Church promise all who will in sincerity obey the first principles of the gospel that they shall receive the Holy Ghost, and through him a testimony that this is the true Church of Christ. I have never heard of any one who has sincerely accepted this promise and put it to the test, that has not been able to testify, sooner or later, that he has received the Holy Ghost and a testimony of the truth of this work. I have been able to see in such persons, when they continued obedient, the fruits and manifestations of the Spirit. I have tested this promise

myself, and have seen it tested by hundreds of others. No other church dares to make such a promise.

18. But the best proof of all to me is the direct testimony of the Spirit of God, an actual consciousness in the soul, that is difficult to explain to another who has not experienced the same himself. It is a sensible, spiritual illumination of the mind—a quickening of the finer feelings—"a burning of the heart" such as the two disciples of Emmaus experienced when the Savior in disguise expounded to them the Scriptures concerning himself. The better I live the more conscious I am of this influence, and the more negligent I am, the less I feel it. With convincing proofs from almost every conceivable source, with conviction in my soul—in every fibre of my being, how can I doubt?

FEAR.

Do not fear; banish fear. Deliver yourself into the keeping of God, and his Spirit will give you peace. Says J. Lincoln Brooks in *Success*:

Go into almost any gathering, no matter how gay and happy the crowds seems to be, and you will find, if you question any one of even the gayest, that the canker worm of fear gnaws at the heart in some form. The fear of accident, of sickness—of the development of some terrible disease,—of poverty, of death, or of some great misfortune, still lingers during the greatest apparent gayety. Many men and women narrow their lives by worrying over what may happen tomorrow. The family cannot afford to have any little, legitimate pleasure, to travel or to take the leading magazines or papers. They cannot afford to take much-needed vacations. They must economize on clothes, on food even, and every form of culture or recreation costing money, simply because times may be hard next year. "There may be a financial panic," urges the pessimist. "Some of the children may be sick, the times may be bad, our crops may fail, or some business venture may not succeed. We can't tell what might happen, but we must prepare for the worst." The lives of hundreds of families are mutilated, sometimes utterly ruined, by this bugbear of misfortune just ahead.

GEORGE D. PYPER.

BY EDWARD H. ANDERSON.

George D. Pyper, of whom we present a good portrait in this number of the ERA, was appointed general secretary of the Young Men's Mutual Improvement Associations in October, 1890, in which capacity he continued to act until the appointment of Thomas Hull, the present incumbent, in 1896. He has also served as secretary of the First Council of Seventy, and is at present secretary and a member of the General Sunday School Union Board. The *Juvenile Instructor*, organ of the Sunday Schools, is now prospering under his management. The Salt Lake Theatre is also in his care, he having been business manager of that institution since 1898. He assisted Drs. M. H. Hardy and Geo. H. Brimhall in the publication of the first Manual for the M. I. A.; and was appointed a member of the committee on address and recommendations for future policy of the M. I. A., which resulted in the single lesson Manual.

Elder George Dollinger Pyper is the son of the late Bishop Alexander C. Pyper and Christiana Dollinger, and was born in Salt Lake City, November 21, 1860. At the age of eight years, he was baptized, shortly thereafter officiating as a deacon, and was later ordained an elder, in 1883. He married Emmaretta S. Whitney in the same year. Since his early youth he has taken an active part in public life, civilly, in a business capacity, and religiously. In the auxiliary associations of the Church, he has particularly taken great interest, being an active and energetic Sunday School worker, as well as a member and worker in Mutual Improvement associations. In 1896, he was called to fill a special mission in the United States, in company with Elder Brigham H. Roberts,

traveling extensively in the large cities of the Eastern States, fulfilling this mission honorably, especially rendering valuable service in singing.

He began his career as a boy in the silk industry, working successfully in this vocation under the direction of his father, who was one of the first to demonstrate the possibility of successfully raising silk in Utah. From 1875 to 1882, he was clerk in the police court, having previously for some time been in the employ of Z. C. M. I. In 1884, he was elected a justice of the peace, and it was while he held this office that he found time to take a course of study in the University of Deseret, now Utah. From 1886 to 1890, he held an office of alderman and police judge in Salt Lake City. He was the manager of the *Contributor* magazine in 1890-1. He was also assistant secretary and later secretary of the Deseret Agricultural and Manufacturing Society, taking part while he held this office in the management of several successful territorial fairs; and when, in 1893, Utah exhibited at the World's Fair, at Chicago, he was chosen by the D. A. and M. Society to take charge of a portion of the territorial exhibit, which he did, remaining in Chicago until the close of the exposition. As special commissioner for the Tennessee Centennial Exhibition, in 1897, he prepared a very creditable state display for Utah, spending eight months at Nashville, Tennessee.

In a musical line, Elder Pyper is one of the sweet singers of Zion, having taken a prominent part in musical affairs in Utah for the past twenty-five years, his services and a great deal of his time having always been given to the public gratuitously. He has sung at upwards of one thousand funerals of members of the Church, besides visiting many of the surrounding stakes of Zion, where the Saints have rejoiced in his song. In addition, he has taken part in some twenty operas, and, in his capacity as manager of the Salt Lake Theatre, has taken great interest in providing legitimate amusement for the public of Salt Lake City. He is a young man of energy and ability; a good worker, zealous, enthusiastic, and a man whose character the young people need have no hesitancy in emulating.

TALKS TO THE YOUNG MEN.

XI—YOUR OWN FOREVER.

Each one dwells in the heaven or hell of his own making.—Markham.

It was Edwin Markham, too, who gave a splendid illustration of how we build for ourselves, when we think we are building for others:

But there is flying through the world the story of another builder a foolish eye-servant, a poor rogue. He and his little ones were wretched and roofless, whereupon a certain good Samaritan said, in his heart, I will surprise this man with the gift of a comfortable home. So without telling his purpose, he hired the builder at fair wages to build a house on a sunny hill, and then he went on business to a far city.

The builder was left at work with no watchman but his own honor. "Ha!" said he to his heart, "I can cheat this man. I can skim the material and scamp the work." So he went on spinning out the time, putting in poor service, poor nails, poor timbers.

When the Samaritan returned, the builder said: "That is a fine house I built you on the hill." "Good," was the reply; "go, move your folks into it at once, for the house is yours. Here is the deed."

The man was thunderstruck. He saw that, instead of cheating his friend for a year, he had been industriously cheating himself. "If I had only known it was my own house I was building!" he kept muttering to himself.

But in a deep sense, we are always building our own houses.

God is the good Samaritan. Man is the builder. The house to be built, man's own character. But man often says to himself, I can slight this character-building, and no one will be the wiser, while I can gain pecuniary advantage thereby. But the day will come, young man, when the Master of our building will appear

and will present us with the structure that we have erected, declaring, "It is yours forever." We will be compelled to take it, and if our acts and labors in building have not been honest, we shall discover that we have been cheating ourselves, and not the Master.

We can never get away from ourselves, and however we build, we must inhabit. That is worth remembering. Do we wish to dwell in a house of idleness, fear, lies, dishonor, impatience, unkindness? or would we rather reside in a structure of work, courage, self-control, duty, truthfulness, honor, patience, and love of God and fellow men? It is a choice for us to make. The latter giveth a taste of heaven, the first savoreth of the way to hell.

Our character is our house; we must build it on our honor, and in it we must dwell forever. Is it worth while, then, to cheat in its building?

"Character is the force behind thought, speech, deed; the strange region out of which all other things proceed, and is known perfectly only to God."

But what is character? you ask. Emerson said that it is "moral order seen through the medium of an individual nature;" and Smiles, who wrote a good book on the subject which every young man would do well to read, said that "character is one of the greatest motive powers in the world." I wish to say that character is what you yourself are secretly in your inmost, hidden soul. It is there we must look for character. It is the truth about you written upon your personality—the essential fact concerning you. My character is not what I may want you to think of me, nor what you may think of me; nor is it the appearance that I may endeavor to keep up before the world, or my family, or friends, but what I am myself, in the actual facts of my being. Character is not always manifest in words, nor in occasional deeds. There are very wicked men who may do things now and then, and utter occasional speech, that appear perfectly saintly; and, on the other hand, there are Saints of God who have been heard to say things now and then that are far from saintly. And so you can discover a man's character only when you have

become familiar with his temper, tone, and spirit. Character is that hidden feeling in the soul which underlies and prompts the thoughts and actions of our lives as a whole.

Now if any man have not the Spirit of Christ, he is none of his.
—Rom. 8: 9.

Now, to find an example of the highest character, we look to the life of Jesus Christ, in whom we trust. If a man wishes to build a noble character for himself, let him study the life of Jesus to find the principles that lie at the root of it. Of course, his life was governed by the one word love, which covers all; but how was that universal love expressed in him?

Wrath is cruel, and anger is outrageous; but who is able to stand before envy?—Proverbs.

He was full of sympathy for his fellow men. That is a good basis upon which to build character. Not sympathy that sorrows only with the sorrowful, but which rejoices also with those who rejoice. Did you ever notice that it is easier to weep with the weeping, than it is to be happy with the successful and those who are glad? Men are so prone to envy the prosperous, and it takes a man and a woman of great heart to rejoice with a neighbor or friend who is getting on a little faster than they are themselves. But the sympathy underlying the character of Christ is the power of "weeping with those who weep, rejoicing with those who rejoice." He could lift himself out of his own immediate self, and, with a power made effective through strength of soul, live and feel in the circle of others' personality. With the doctors in the temple, he was a master of philosophy; with the children, he was a child; with the sick, a physician; with the multitude, a sympathizer with the lowliest; with mothers, a man with a mother's heart; and with officers and leaders, a man of authority and strength. With all with whom he came in contact, he entered into their pain, their joy, their sorrow, their shadow and their sunshine, and he gave orders to men as one who received them from above.

*"Whose armor is his honest thought,
And simple truth his utmost skill."*

Closely connected with his sympathy, or perhaps lying at its

base, were his simplicity and serenity. He was always natural; you could understand him; he did not say one thing and mean another. His conversation was yea, yea, nay, nay. His disciples did not have to watch for any duplicity in his nature. Everywhere he was the same simple, true, transparent, strong soul; no cunning, no double-dealing, no iniquity and crookedness. In all his wonderful life, there was nothing to hide.

Being justified by faith, we have peace with God through our Lord Jesus Christ.—Acts 5: 1.

He was sure of his way, because he knew his footsteps were guided by the Father; he was strong in his orders to men, because he received his orders from God, and this made him serene in the midst of all the unrest that surged about him. Just contrast the quiet of Christ and the feverishness of Pilate, of the High Priests, of the shouting rabble. What was Pilate's fear but that he might lose his position? the priests', but that Christ might live, and so they might lose their offices? But the shouting rabble were carried about by any passing emotion of the hour, by which they were ready to crown him yesterday, and today to nail him to the cross. But in the quiet, strong and serene figure of our Savior shone forth the spirit that is unperturbed by passing whims and ephemeral position, lighted by the inspiration that sees the end from the beginning. The spirit of Jesus is the spirit of peace and power—a basic principle of character.

To be patient is sometimes better than to have much wealth.—The Talmud.

It is in length of patience, and endurance, and forbearance, that so much of what is good in mankind and womankind is shown.—Helps.

Again, we notice the patience of Christ. How he accommodated his speech and illustrations to the capacity, ignorance, impatience, and often selfishness of his disciples, and to that of the people whom he came to save. How, notwithstanding he exclaimed, "O fools, and slow of heart to believe," he yet waited on them, and bore patiently with their lack of love, devotion and

faith. His life, indeed, taught that by patience and self-control, the truly heroic character is perfected.

For power never is good, unless he is good who possesses it. Therefore, if power be good, it is the good of the man, not of the power. Hence it is that no man by his authority comes to virtue and to merit; but by his virtues, and by his merit, he comes to authority and power.—Alfred the Great.

Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.—Proverbs.

Jesus was as gentle as he was patient. It is not difficult to be gentle if you are weak, powerless, without command of help, or if you have no backing but your own puny efforts, no money, no influence. But where all these and more are in your possession, and you can yet be gentle, you possess character. Jesus possessed all power, yet he was the personification of gentleness, and in the midst of his triumphant enemies could yet rebuke his impatient followers with, "Know ye not that I could ask my Father, and he could straightway give me ten legions of angels to fight my battles?" Do you see the value of this example? Power in check, held back! Think of it when you would injure the weak, rob the poor, muzzle the workman, or stem the tide of any companion's success.

For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive yours.—Matt. 6: 14, 15.

Jesus was forgiving. If you wish to know the full meaning of that, picture him on the cross, which was about the only time that he ever remembered that men persecuted him, and then it was to lift up his voice to exclaim: "Father, forgive them, for they know not what they do." He was never angry with one who had wronged him, nor spoke a reproachful word to those who misunderstood his motives. He was master of intellect, and power, and passion.

And so we might continue through the catalogue of all the virtues that go to make up a noble character,—reverence, self-

discipline, duty, courage, integrity, generosity, fortitude, intellectual and moral strength, self-control, honesty, truthfulness, cheerfulness, benevolence, kindness, courtesy, politeness, self-restraint, and a thousand others,—and yet in Christ we should find them all. Therefore in his life, which it is our duty to emulate, we have an example of true character. His spirit is the foundation of character; this we must seek to obtain.

“Character esteems duty above reputation, and the approval of conscience more than the praise of the world.”

But the best character cannot be formed without strong effort on the part of each individual. The idea that we are what we are and cannot change, is false. We can improve; we can make ourselves better by severe self-discipline, by work, by watchful care. Smiles declares that “character is formed by a variety of minute circumstances, more or less under the regulation of the individual,” and the expression is true. The spirit of Christ is obtained by undergoing the discipline which he underwent, as far as it is possible for man to do this. All things point to the fact that we can largely build our own characters. That it is one of the most important things that can occupy our minds, is equally a fact. Character, once formed, good or bad, is the house we dwell in—one day the Master will approach us individually, and present us with the house of our building, saying, “Take it, it is yours forever.” Hence the importance of building honestly and well; the structure is your own forever.

A MORAL WRONG.

“He who checks a child with terror,
Stops its play and stills its song,
Not alone commits an error,
But a grievous moral wrong.”

SOME LEADING EVENTS IN THE CURRENT STORY OF THE WORLD.

BY DR. J. M. TANNER, SUPERINTENDENT OF CHURCH SCHOOLS.

The Election of a New Pope.

In the Roman Catholic church the election of a new Pope is a solemn, ceremonious, and stately procedure. Nine days are allowed to elapse for the observance of the obsequies of the dead Pope and for the assembling of the Cardinals who may live some distance away from Rome. The election is effected by what is called the Sacred College which consists of seventy Cardinals of three different orders; the Cardinal bishop, the Cardinal priest, and the Cardinal deacon. These Cardinals meet in conclave and prepare to cast their votes for a new Pope. In whatever city the Pope dies, there the conclave must hold its session.

In the large hall of the Vatican, the official residence of the Pope, the room is so divided by partitions as to furnish apartments to each Cardinal. The bishop Cardinals each get three rooms; the other two orders, two rooms each. The rooms that are occupied by the Cardinals created by the last Pope are draped in purple, the rooms of all the other Cardinals are draped in green. Here in these rooms prepared for the conclave the Cardinals remain in seclusion until they have elected a new Pope.

On the first day of the conclave the rooms however are open and personal friends, ambassadors, and delegates from foreign states have the privilege of visiting the Cardinals in their private apartments. After the first day no one is permitted to be

with the Cardinals except the official attendants, and scrupulous care is observed to see that no intruders are present whose influence might affect in any way the vote of the Sacred College. Besides two attendants that each Cardinal is allowed to have, there are others that act as the common attendants of all; these consist of two barbers, eight or ten messengers and porters, a carpenter, a mason, a sacrist, a monk or prior to hear confessions, and a physician. There is but one entrance to this voting place and a careful surveillance is kept over all that is brought into the room especially over the food to see that it contains no communications from the outside to the Cardinals.

If within three days a new Pope has not been elected, the food supply is restricted; if five days more elapse without his election the rule formerly was that the Cardinals should have their diet confined to bread, wine, and water, but that rigorous requirement has been modified by later ordinances. At 6 o'clock in the morning the attendants knock at the door of each of the Cardinals and warn the inmates to proceed to the Chapel where at 7 o'clock the mass of the Holy Ghost is celebrated. Psalms and the litany of the saints are recited and the first vote is cast, whereupon they retire to breakfast. If no Pope has been selected the College assemble again at 2 o'clock and proceed to ballot.

There are three ways in which a Pope may be elected; (1) by quasi-inspiration or acclamation, (2) by compromise, and (3) by scrutiny. Saint Fabian was the first Pope elected by acclamation. According to a legend of the church a dove appeared in the conclave and alighted upon the head of Saint Fabian. This dove was taken to be the Holy Ghost sent by God to indicate the divine choice. Thereupon the Saint was chosen by acclamation. An election by compromise is where all the Cardinals agree to leave the selection of a Pope to a select committee. The third and usual method, by scrutiny, is the secret ballot.

In order that the election may be valid it is necessary that the successful candidate receive at least the vote of two-thirds of those present, and no Cardinal is permitted to vote for himself nor can any one of them refuse to vote. If the ballots have not effected the election of a Pope, they are burned and the

smoke ascending from the chimney notifies the public without, that no selection has been made.

The eldest member of the College is the first to cast his ballot which he takes between his index finger and his thumb and holds aloft as he proceeds to the altar. Here he kneels, offers a short prayer, rises and takes an oath, then drops his ballot in the box. On every ballot the Cardinal writes his own name, a corner of the ballot is turned over the name and the corner is sealed down; and the seal of the Cardinals is not broken until a Pope has been elected and then it is broken to demonstrate that he did not vote for himself. Scrupulous care is taken in the counting of the votes so as to make errors absolutely impossible. When the Pope is finally elected, the Cardinals all say with one voice: "Let the will of the Holy Ghost be done." The new pontiff is then proclaimed and preparations are made for his crowning.

Pope Leo XIII was chosen on the third ballot by forty-four votes out of sixty-two Cardinals present. The longest session of this conclave was that of 1799 when Pope Pius VII was elected after six months seclusion.

The Great Wheat Fields of Kansas.

The wheat harvest in Kansas this year passes all former record. From the production of twenty-eight million bushels in 1890, the increase this year will reach one hundred million bushels. A considerable area of country in that state is subject to droughts, and last year the output went down to forty-five million bushels, just half of what it was in 1901.

It was something new in Kansas this year to witness hundreds of college boys who betook themselves to the harvest fields of that state. The innovation is not only somewhat novel but it is also encouraging. There is something in the soil and the sunlight that gives vitality to manhood as they give life to the vegetable world. The college boy will have laid up a valuable stock of physical energy during the summer on which he may draw during the winter months in his college studies.

The great threshers are now running in full blast each turning out something like a thousand bushels of wheat a day cleaned and ready for the mill. The great stacks of wheat

covered with tents will make the traveler wonder whether there is not a circus on in almost every town of Kansas.

Had its Effects.

After the President of the United States had decided to send through the channels of the United States government a petition of entreaty to the Czar of Russia for the amelioration of the unhappy condition of the Jews in that country and for a prevention of the repetition of the massacres at Kishineff, the attitude of Russia in the matter became a source of interest to the whole civilized world. The petition itself was not sent, but inquiry was made through the American ambassador at St. Petersburg whether such a petition would be received by the Russian government and thus indirectly the text of the petition came to the notice of the Czar although he had, of course, ample opportunity to know its contents through the medium of the press.

The petition has been effectual both in this country and in Russia. In the United States it was signed by all classes irrespective of religion or politics and its discussion has shown a healthy protest in the United States against religious bigotry and religious persecution. It will, no doubt, afford an instructive lesson to many religious people in this country whose religious zeal has of late been taking on the attitude of persecution through religious prejudice.

That the sentiment in this country concerning religious persecution in Russia will cause thousands of thinking people to believe that the efforts to create agitation against Senator Smoot is not wholly without religious intolerance and therefore distasteful, cannot be doubted. How often one hears it said concerning Senator Smoot, "These religionists are really going too far!"

We have been made aware of the fact that in Russia the government and the thinking people of that country are really more sensitive about foreign sentiment toward them than the world had heretofore imagined. The Russians rather resent the idea that there is anything inferior and barbarous in their civilization. Russia must have also felt that the Kishineff troubles

did much to stimulate public sentiment in this country against the Russian policy of closing the doors of our commerce in Manchuria, and we now have the assurance that Russia will maintain the open door policy hereafter in that Chinese province. For the present the questions arising out of the Jewish petition concerning Kishineff and the open door policy in Manchuria may be looked upon as closed.

Pope Pius X.

Cardinal Giuseppe Sarto, Patriarch of Venice, and now Pope Pius X of the Roman Catholic church, was born at Riese, north of Venice on June 2nd, 1835. He is, therefore, a little more than 68 years of age, a little older than Leo XIII when the latter was elected Pope. Sarto was born of peasant parents and without a university education. He studied in the seminaries of Treviso and Padua and was ordained a priest in 1858, and on June 12, 1893, was created a Cardinal by Pope Leo. He has always been known as a man of simple habits and of fervent piety. His ambitions have been rather to promote piety and devotion to the church than to distinguish himself in its political and literary fields.

It is said that during a recent visit of the present King of Italy to Venice, Sarto paid his respects to the King by calling on him and did so in disobedience to the instructions of Pope Leo XIII who forbade Sarto recognizing the King of Italy in any way. This would indicate that hereafter a more friendly attitude would exist between King and Pope than has been heretofore the case.

While the Pope was a compromised candidate, it does not indicate that he is without strength of character and without great learning. He has never been ambitious to receive honors in the church, and even after he was made a Cardinal it is said that he pursued many of the practices of a simple parish priest. He has always been regarded as a sympathizing friend of the poor and was much beloved in Venice. It is said that on one occasion while he was walking the streets of Venice he met a poor woman with a babe in her arms. She was in quest of aid. The Cardinal stopped and listened to the story of her misplaced love and confidence, and of her downfall. She said that she was desirous

of obtaining employment to support herself and child. After administering substantial assistance he is said to have given to the unhappy woman these comforting words: "All mothers are good and no queen is greater than a good mother."

Almost too Good to be True.

News comes from the most fashionable summer resort in America that the young women of Newport have recently introduced the custom of going bareheaded. In these days of sky rocket prices for ladies' head-gear, many a man will have a sigh of sincere and heartfelt relief over the announcement of the removal of the financial hydraulic pressure that has been squeezing every possible penny out of him in order to balance his account at the milliner store. Let Utah follow the fashion! Why not?

History approves the custom of bareheads, and the greatest people in the world, the Romans, achieved their greatness by and through the practice of uncovering their heads to the elements. With long flowing curly hair, with shield and sword, and hatless, they carried their irresistible conquest from the shores of the Atlantic, on the west, to the ancient valley of the Mesopotamia, on the east; from the Libyan Desert, on the south, to Charing Cross on the north. Hathood certainly had something to do with the decline and fall of the Roman Empire.

In the far-off, mysterious past, amid the decadences of nations, the time-honored phrase, "as mad as a hatter," had its origin. Not the one who made the hats was mad, but the one who wore them. Are these not sufficient evidences in favor of the new custom which our sisters at Newport in the interest of civilization, and in other interests, introduced. Hail the day! Maybe after all we shall postpone the day of the decline and fall of our great republic; at least the decline and fall of many a bewildered husband and father may be postponed if not wholly averted.

EDITOR'S TABLE.

MODERATION.

Even in the days of Paul it was needful to caution the Saints to be moderate. In his letter to the Philippians, the apostle particularly admonishes the brethren in these words: "Let your moderation be known unto all men. The Lord is at hand." While this, perhaps, is the only instance in the Bible where the word occurs, the idea of wisdom and moderation being essential in all things, is freely expressed in many other exhortations to the people. Thus Peter, the apostle, calling attention to the example of Christ, exhorts them to cease from sin, which is named as lasciviousness, lusts, excess of wine, revellings, banquetings, and other lusts of men. And again, Paul to the Ephesians instructs the saints "to walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the spirit." It was Jesus himself who denounced the Pharisees because within they were full of "extortion and excess."

And so instances might be multiplied in which the Saints anciently were not only cautioned against sin, but were also instructed to avoid excesses. I believe there is need of a word of caution to the young people of the Latter-day Saints in this respect, and no better text can be impressed upon them than the words of Paul: "Let your moderation be known unto all men." Moderation in what? Well, for instance in amusements and pleasures. It is generally conceded that no religious body places as few restrictions upon its members as the Latter-day Saints. We believe in legitimate amusements, and have therefore sanctioned both the theater and the dance among our young people. But

President Young was particular to make it plain that all our diversions were to be conducted in the spirit of the gospel. The balls and dances were to be opened and closed by prayer, and they were to commence early and close early. In all these respects, the young people are beginning to depart from the example and moderation set before them by the authorities of the Church. It has not only become a custom in some places to neglect to open and close parties by prayer, but it has become a fashion to begin at very late hours—say between 9 and 10 o'clock or even later—and to continue till long after midnight. This is immoderate, untimely, and contrary to the counsel of the priesthood. Dances, social parties, evening entertainments, and other amusements, should begin early, and never extend beyond midnight. Time limits must be observed, and, as Latter-day Saints, we must not neglect to thank God at all times, and to ask his blessings upon all we do, for that should be the spirit of every saint, who should ever act, even in his amusements, as if he realized that the "Lord is at hand."

One other item in which some of the young people do not let their "moderation be known before men," is the practice of excessive buggy-riding. Ordinarily, there is no evil in riding in buggies or other vehicles. But it has become a custom or habit in some of the stakes of Zion to ride on Sundays, and very late at night, and to speed over the road at a rate that rather suggests a race track than a peaceful public highway. Buggy-riding on Sundays should be discouraged when it is engaged in merely for sport, or excessive pleasure. It should never be permitted late at night, for great evils may grow out of it, under such conditions; while at all times, reasonable and becoming conduct should guide the participants. There are many instances where it is necessary to ride on Sundays; in the case of invalids whose guardians have no other time; missionaries who fill their appointments; people who come long distances to meetings; sick children, etc., but no young man is justified in quoting these to excuse his sporting on the Sabbath day, and he who does so certainly displays neither wisdom nor moderation.

We may make evil of all amusements, but the Saints should not be unwise, but rather understand what the will of the Lord is,

and practice moderation in all things. They should avoid excesses and cease from sin, putting far from them "the lusts of men;" and in their amusements and pastimes adopt a course that looks to the spirit as well as the letter, the intention and not the act alone, the whole and not the part, which is the meaning of moderation. In this way their conduct will be reasonable and becoming, and they shall find no trouble in understanding the will of the Lord.

Let me exhort the young people particularly, and the Saints generally, to weigh well the value of moderation in all their actions and amusements. Remember, too, that excessive feasting is not good; neither is excessive labor, but idleness and waste of precious time is infinitely worse. "Let your moderation be known to all men."

JOSEPH F. SMITH.

QUESTIONS AND ANSWERS.

Relating to Baptism.

Can anyone enter the telestial or any other of the three kingdoms of glory without baptism?

The writer has been requested to reply to this question in addition to the answer that appeared in the July ERA. So far as relates to the celestial kingdom, the reply is easily made. Here is one of the qualifications of those who shall have the privilege of entering into that sphere, which is the dwelling place of the Father and the Son:

They are they who received the testimony of Jesus, and believed on his name, and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given. (Sec. 76: 51.)

In the same revelation is the following delineation of the class which will inherit the terrestrial world:

Behold, these are they who died without law,

And also they who are the spirits of men kept in prison, whom the Son visited, and preached the Gospel unto them, that they might be judged according to men in the flesh,

Who received not the testimony of Jesus in the flesh, but afterwards received it.

These are they who are honorable men of the earth, who are blinded by the craftiness of men. (Verses 72 to 75, inclusive.)

So far as this quotation goes, there is no distinct statement of a requirement of baptism as a condition for entrance into the terrestrial kingdom.

With reference to those who died without law, God being just, he would never place any of his children at a disadvantage because they had not obeyed a principle or ordinance of which they had never heard.

The only indication of a probability of baptism being essential for entrance to the terrestrial kingdom is in the fact that the "spirits in prison" were taught the Gospel by Jesus, that they "might be judged according to men in the flesh." Baptism is a requirement of the latter when they hear the Gospel. Another point in this connection is that the practice of baptism for the dead was conducted, according to Paul's statement, in the time of Christ. (1 Cor. 15: 29.) Still, in the absence of a revealed direct statement, it would be questionable to assume an unqualified position on either side of the question.

The resurrection has a direct and important connection with the kingdoms in which the children of God are destined to dwell in eternity. The writer suggests that the reader peruse that portion of the eighty-eighth section of the Book of Doctrine and Covenants embodied in verses from 95 to 99, inclusive. The classes who shall enter into the celestial and terrestrial glories are therein defined. Then come the remainder, to be otherwise disposed of:

And again, another trump shall sound, which is the third trump; and then cometh the spirits of men who are to be judged, and are found under condemnation:

And these are the rest of the dead, and they shall not live again until the thousand years are ended, neither again until the end of the earth.

And another trump shall sound, which is the fourth trump, saying, There are found among those who are to remain until that great and last day, even unto the end, who shall remain filthy still. (Verses 100 to 102, inclusive.)

It will be observed that those destined to enter the telestial

kingdom are not to live again "until the thousand years are ended, neither again until the end of the earth." Also, that there shall even then be found among them those who shall remain filthy still.

There being still another eternal dwelling place for mankind, besides the spheres where the degrees of glory of God exist, those who "are filthy still" are relegated to a sphere in which there is no glory.

He who cannot abide the law of a celestial kingdom, cannot abide a celestial glory; therefore he is not meet for a kingdom of glory; therefore he must abide a kingdom that is not a kingdom of glory. (Doc. and Cov., sec. 88: 24.)

It is evident that baptism is one of the qualifications for entrance into the celestial kingdom.

So far as relates to the foregoing, there is no revealed direct statement to the same effect in relation to the terrestrial kingdom. There is, however, a probable indication in that direction, from the fact that Christ, as a ministering spirit, preached the Gospel "to the spirits in prison, that they might be judged according to men in the flesh, who received not the testimony of Jesus in the flesh, but afterwards received it." Baptism is a conspicuous ordinance of the Gospel, which was performed vicariously in the days of Christ and his disciples.

There is not, within the knowledge of the writer, any revealed proof in support of baptism being a requirement necessary to admittance into the celestial glory. They must, however, have passed through some cleansing process, otherwise they could not have been distinguished from those who remain "filthy still."

In relation to the unclean—those who are to be assigned to a kingdom where there is no glory—there can be no doubt that their entrance to that sphere is not preceded by the sacred ordinance of baptism.

In treating upon the principles and conditions of the Gospel, it is important that the ground taken in regard to them should be unmistakeably based upon revealed truth. In the absence of positive evidence, it is advisable to suspend judgment and await discovery by the operation of divine light.

JOHN NICHOLSON.

NOTES.

An American who has studied English life says that one of the things that impressed him most about British boys was their stolid endurance—their habit of bearing pain, fatigue and privation without murmuring.

Here are a few of the essential qualities which will win against all the powers of so-called ill luck:

1. Absolute, unswerving integrity. Is that unattainable?
2. Brains, mental grasp. Given a fair mind, what is that but education and discipline?
3. Energy and force of character. This is a question of exercise of will to overcome laziness and love of ease.
4. Capacity for work, executive power, the ability to bring things to pass. This is the product of industry by system or method. It is energy conserved and well directed. It is the art of making every stroke count.
6. Personal manners, engaging address. What is this but the result of close, unselfish adherence to the rules for making a gentleman.

All these qualifications are not easy, it is true, but they are not impossible. It is therefore your own choosing whether you will be among the richly rewarded few at the top, or the hungry multitude at the bottom.—*American Boy*.

“Never put off till tomorrow what you can do today.” There is no time like the present: therefore, when you are told to do a thing, if possible, do it at once. Further than this, when you know a thing should be done, do not wait till you are obliged to do it. It is a sure sign of a good workman that he tries to be beforehand with his work, and such an one will certainly be valued. Never put away your tools dirty, intending to clean them by-and-by; do not sweep the dust into a corner to be taken away tomorrow: do not leave those bills to be delivered this evening if you ought to take them in the morning. “Whatsoever thy hand findeth to do, do it,” and do it at once.—N. C. USHER.

IN LIGHTER MOOD.

We suppose there are many of our readers who can tell what word in the English language is always spelled wrong.

A gentleman whose life is given to the study of books has a wife who never reads at all. She does, however, take down a volume, from time to time, in order to show some sympathetic interest in her husband's pursuits. This, according to the *Philadelphia Telegraph*, is what happened the other day. Said the lady to her husband:

"I took down a book this morning by an author named Voliv. Is he considered a good writer?"

"Voliv, my dear?" repeated the husband, in perplexity. "Voliv?"

But while he was puzzling over the name, his wife thought of something else, and went away to attend to it. Then he stole into her room, to see which book she had on hand, and found a volume of Browning's poetry. It had been bound with no name on the back, and simply bore the legend, "Vol. IV."

Rear Admiral Farquhar, says the *New York World*, told the following story of an incident of Lord Beresford's visit to this country at the Army and Navy Club the other evening:

"When Lord Beresford went to Newport he was a guest of a distinguished American woman who is a stickler for form. Among her retinue of servants she had a number of pages constantly to attend to the wants of her guests. She had just engaged a new page a short time before Lord Beresford's visit, and she was very careful to impress upon him the proper ceremonial of his duties.

"Now," she said to the boy one day, 'when you go to Lord Beresford's room and he asks who it is, you must say, 'The boy, my lord.' Well the boy did his best to burn this injunction into his developing gray matter, and after a while he could repeat his little lesson backward.

"When he first knocked on the distinguished guest's door, however, he was suddenly taken all a-tremble, and when Beresford called out 'Who is it?' he replied in a high-pitched voice that rang through the house, 'The Lord, my boy.'"

OUR WORK.

ANNUAL M. I. A. CONVENTIONS.

The following circular has been issued to all M. I. A. stake officers:

DEAR BRETHREN:

By authority of the General Board all superintendents of Y. M. M. I. A. are hereby instructed to call a convention in their stakes in accordance with the following schedule of dates:

August 9th—San Juan.

August 30th—Emery.

August 31st—Panguitch.

September 6th—Alberta East and West, Alpine, Beaver, Benson, Bingham, Box Elder, Cassia, Granite, Juab, Malad, San Luis.

September 6th and 7th—Pocatello.

September 7th—Kanab.

September 13th—Teton, Union, Bannock, Big Horn, Tooele, Jordan, Nebo, Weber, Oneida, Parowan.

September 14th—St. George.

September 20th—Fremont, Morgan, Salt Lake, Star Valley, Hyrum, Uintah, Utah, Wasatch, North and South Sanpete.

September 27th—Bear Lake, Cache, Woodruff, Summit, Wayne, Millard, Sevier, North and South Davis.

The conventions in the Arizona and Mexico Stakes will be held in connection with the quarterly stake conferences of those stakes appointed in August and September.

You will confer at once with the presidency of your stake and arrange for holding this convention, and secure their co-operation in making it a success. You will then see that the stake organization, and all ward organizations are complete in your stake, making personal visits for this purpose wherever necessary, before the date of the convention. Take special pains to notify, either by letter or personal visit, every officer in your stake to be present without fail. This does not mean mere-

ly a representative, but means all the officers from each ward, including (and this is very important) the class teachers.

You will see that a suitable hall is secured in a central settlement and location, where the convention may be held so as not to interfere with the Sabbath school. This year the Young Ladies' officers will also hold conventions at the same time and in the same ward as the Young Men, and it is therefore necessary that you consult with their officers in relation to the selection of a place, and provide accommodations for the officers of both associations where they may meet separately.

Where officers of Y. M. M. I. A. are teachers in the Sabbath school they should arrange to be excused for that morning. Instructions in regard to this have been published, by the Sunday School Union Board.

The work of the Young Men's convention will be done in the morning and afternoon, and a conjoint session of the officers of both organizations will be held in the evening, to which, by consent, the general public may be invited. It is very desirable that the stake presidency, bishops and other stake and ward officers should be invited to attend all the meetings.

In arranging for the meetings you are requested to provide for holding them at some place that will not in any way interrupt the regular meetings of the Saints, as our convention work will not be interesting to a number of people who attend the regular meetings. Avoid, therefore, any interference of this nature.

The stake superintendents are expected to conduct these meetings under the direction of representatives of the General Board. The topics should be treated by the most competent talent in the stake, and the subject matter should be prepared before the day of meeting. We suggest that the stake superintendency meet with the appointed speakers in at least one meeting prior to the date of the convention, to discuss the subject in detail, and perfect all arrangements.

Following are the leading topics:

PREPARATION FOR THE OPENING OF THE SEASON. The Manual should be obtained and distributed in ample time for the preparation of the first lesson for the opening meeting. To create a general interest among the public it is suggested that a social reception be held in the ward, the week prior to the opening of the regular meeting. The first program should be ready before the first meeting, and be prepared and assigned by the officers at a preliminary meeting of the officers held for the purpose. It is very important that an officers' meeting should be held not only before the beginning of the season, but every week thereafter.

As early as possible, *before the commencement of the season's work and before this convention*, all the organizations should be completed, and vacancies filled, but care should be taken that the work goes on even if this cannot be done, or the president or any other officer is unavoidably absent.

GRADING. All the associations are now graded and separate courses of study are prepared each year. Difficulties in gradation and class work and suggestions for the betterment of the grades should be discussed in the convention.

CLASS WORK. You are requested to provide a class of young men, with a competent and experienced teacher, the best in your stake, and let him conduct, before the convention, a practical lesson from last year's Manual, either senior or junior. This exercise should not occupy more than half an hour. Be sure that *all* your class teachers are present at this exercise. Have all your class teachers selected and appointed before the beginning of the season's work, and, if possible, before this convention.

In a general way, class teachers should remember that each lesson should have a distinct aim, and that such aim should be clearly developed and the essential points of the lesson applied to the individual student—an aim, a development, and an application; or in other words, what shall be taught? How shall it be taught? And of what use is it to the student?

For further hints on class work see any good work on teaching and ERA, vol. 4, pp. 313-316, "Class Methods," and "How to Conduct Recitations," also vol. 5, pp. 314-315, "Hints to Class Teachers."

THE MANUALS. It has been decided by the General Board to devote the next two years in the senior class of the associations, to the study of the Book of Mormon, and the Manual will be prepared for that course of study. Arrangements have been made with Elder B. H. Roberts to use a treatise on the Book of Mormon which he has been preparing for some time as a companion volume to his well known work, "A New Witness for God." This work is divided into four parts.

Part I. The value of the Book of Mormon as a witness for the authenticity and integrity of the Bible and the truth of the Gospel of Jesus Christ.

Part II. The discovery of the Book of Mormon and its translation; the migrations, lands, inter-continental movements, civilization, government and religions of its people.

Part III. Evidences of the truth of the Book of Mormon.

Part IV. Objections to the Book of Mormon.

Parts I and II will be used as the body of the Manual for 1903-4. Parts III and IV for the Manual for 1904-5. There will be this difference between the two forthcoming Manuals and those already issued, that whereas the analysis of each lesson has been given and immediately followed with notes which gave the general information on the text, in the present Manual the analyses of all the lessons will be placed together and the references made to the body of the Manual which treats on the subject. It is believed that the treatise of Elder Roberts will comprise nearly all the material that the student will require to inform him on the subject of the lesson, though, of course, copious references will be made to the works of other writers, yet the Manuals upon the subject of the Book of Mormon will be practically all the reference works that the students will require in mastering the subjects of the several lessons. We cannot refrain, in justice to the General Board, from calling attention to the fact that they are presenting at a very low price, to the young men of the Church in the two forthcoming Manuals, a very valuable work on one of the most important subjects connected with the great dispensation of the gospel in which we live. Ordinarily the price of the treatise would be \$1.50 (the price of the same writer's work, "New Witness for God"). In the Manuals they will get the two for 50 cents, and indeed it was a desire, on the part of the General Board, to get this work in the hands of the young men of the Church that led them to make the arrangements with Elder Roberts by which they secured his work on the Book of Mormon. We therefore anticipate a very general and thorough study of the Book of Mormon on the part of the young men of Israel in the next two years, and congratulate them upon the arrangements that have been made for the consideration of this important volume of scripture.

The junior manual to be used next season will consist of a number of character sketches taken from the Bible and Book of Mormon, considered in their chronological order. The lessons will be presented in a simple story form, arranged with subdivisions, so that assignments may be made to several members. Each lesson will emphasize some important principle taught in the life and character treated, and will be followed by a series of questions.

One of these lessons should be completed at each regular meeting. Each of the sub-topics of a lesson should be assigned to a member, and that member should come specially prepared, at the next meeting, to treat upon that topic; such treatment should not occupy more than five or ten minutes; but this special preparation of one topic should not preclude the study of the entire lesson. Every member of the class should

prepare upon the whole lesson, and be familiar with every topic; so that in case of the absence of an appointed speaker, upon request, any other member may take his place. It is expected, of course, that the officers shall be fully prepared on every lesson and ready to finish the program, in the case of failure on the part of any member, but the officers should not be considered until it has been made clearly apparent that no member in the house is prepared; the members should do the work and not the officers, except in cases of need, and in their regular order on the program.

The Manuals may be obtained from General Secretary Thomas Hull. There are two ways of handling it. The first has been found most satisfactory in certain stakes, where the distances are not so great, and where there is a general central gathering place — it is for the stake officers to obtain the entire supply for the stake and distribute the Manuals to the ward presidents. The second method is for each president to order the Manuals for his association direct from the general secretary. In either case, the Manuals are furnished on credit, it being distinctly understood that the person ordering them is responsible for the payment of the bill. Be prompt in distributing the Manuals, and as prompt in collecting the pay and remitting to the general office.

MISSIONARY WORK. The following resolution was adopted at the general conference of Y. M. M. I. A. on Monday afternoon, June 1, 1903.

Resolved, That the general missionary work be suspended, and we bend our efforts and energies to the local missionary work; and that the local missionaries be called sufficiently early to be present at the fall convention, and there receive their instructions. And further, that a committee from the General Board be appointed to look after this work.

The missionary work for the coming season, therefore, will be confined to the local missionaries.

In addition to the local officers of each association two or four competent men are selected by the presidency of the association, with the approval of the bishop of the ward, and set apart by the bishop as local ward missionaries. (The missionaries called last season are not released but are to continue their labors. Where for any reason brethren are released from this mission, the vacancies should be at once filled).

These should be released from all other duties in the ward, and should devote their entire time to this missionary work. The stake organization of the Y. M. M. I. A. should take charge of all the ward missionaries, calling a meeting weekly or monthly to receive reports and give instructions concerning the work of the missionaries. These brethren will labor in the ward under the direction of the ward presi-

dency. The stake superintendency will report monthly on the missionary work to the missionary committee of the General Board. The following brethren have been appointed the missionary committee: J. Golden Kimball, Joseph W. McMurrin, Thomas Hull, and B. F. Grant. It is distinctly understood that the officers of the association are and shall also act as local missionaries. The local missionary-work must not be discontinued, but must be made more effective.

This local missionary work is the most important that the officers have to do. Upon it depends greatly the success of our organization and its power to do good. It should be the spiritual labor of the season. In case this work is not thoroughly understood by the officers, information concerning its scope, and the methods to be adopted, will be given at your convention by a member of the General Board.

THE GENERAL IMPROVEMENT FUND. The General Fund is an essential in the work of mutual improvement, and is an important item to place before the members; because without it, the work of the General Board cannot be carried on. You will remember that there are two weeks set apart as collection weeks for this fund, viz., the first weeks of December and February of each year. Envelopes will be sent to stake superintendents for distribution to the ward associations. Committees should be appointed to visit, during the collection weeks, every member of the association, and deliver to them the envelopes and solicit their contribution to this fund.

THE ERA. The ERA is a necessity in your association, and should be in the hands of every member thereof. It is your duty, as officers, to see that a thorough canvass is made in your ward for subscribers. Every officer should be a subscriber. Subscriptions may begin at the beginning of the volume, or at any time thereafter. The canvass for subscriptions should begin early in September. Do not delay; it makes the work harder and the results poor. The subject of the ERA was very thoroughly discussed at the general conference of Y. M. M. I. A. in June, and a very loyal spirit was manifested by the officers present. The following resolution was unanimously adopted:

"That we, as officers, pledge ourselves to subscribe for the IMPROVEMENT ERA so that it can be sent free to every missionary. And further resolved, That we return to first principles in conducting our ERA business, i. e., pay in advance, and that the officers of associations in their respective positions in stakes and wards superintend the work of canvassing and securing subscribers."

One way to canvass is to appoint five or six young men, themselves

subscribers, to thoroughly canvass the ward on a given date and to continue their labors until the desired results are obtained.

Every ward obtaining as subscribers, five per cent of its Church population, will be given a rebate of twenty-five cents on each subscription, upon presentation of their claim for said rebate. The Church population consists of all baptized members and children under eight years of age.

SECRETARIES. It is very important that competent young men be selected for secretaries who can be depended upon to remain with the association until the season's work is completed, and then make up the statistical report at once. Reports should be prepared during the season, so that at its close, everything being in shape, the reports can be compiled and forwarded without delay.

The secretary should be present at every meeting or see that someone is there to represent him, if, for some unavoidable reason, he is compelled to be absent. He should keep the president informed in relation to the programs and all business connected with the association. He should see that a complete roll is kept containing the names of every member of the association, and that such roll is called at every meeting. For calling the roll, such methods should be adopted as will best suit the local conditions.

Every association should have and use the new roll book prepared by the General Board for the use of the associations. The price is seventy-five cents. Send your orders immediately to the general secretary.

Every association should have a well kept record, which should include: A roll book carefully kept, minutes of all meetings, including public lectures and joint sessions, and a record of all transactions. Minutes should contain records of all transactions, but not comments on programs, etc.

Every stake should have a record of all meetings of the superintendency and of the stake board, a roll of all the stake officers, and a careful financial record, also a complete stake directory, showing the names and addresses of every officer of M. I. A. This should show the names of every ward president, counselor, secretary, and other officers.

MISCELLANEOUS. The stake superintendency and aids should hold board meetings at least once a month, better, as some stakes are now doing, once a week. Where weekly meetings are held, the Manual may be studied on the night of the meeting, and the officers made thoroughly familiar with the lessons one week ahead of all the associations, so that they may criticise and help in their weekly visits. Every week the stake officers should be in the field visiting the wards.

Ward officers should meet in council every week, and be thoroughly prepared on the lesson so that they may present the same to the best advantage in the class. To these meetings also, all the class leaders should be invited. It is very important that every officer should be in possession of the ERA so that he may become familiar with the instructions which have been given and are continually being given, concerning his duties in the work.

Attention is again called to the necessity for closing up all accounts, immediately, with the general office, and in this connection we refer to the following resolution passed at the last general conference:

"That the stake officers pledge themselves to use their best endeavors to see that the obligations to the ERA and Manual are liquidated before the 1st of November, 1903."

The topics outlined above should be treated in the convention in the following order:

Morning: Preparations for opening the season; grading; general improvement fund; Manual.

Afternoon: The ERA; class work; missionary work; secretaries; miscellaneous.

Evening: Joint session; preliminary programs; amusements.

In order that none may be overlooked, we make the following summary of the items referred to in this circular, requiring the attention of the stake superintendents:

1. Confer with the stake presidency—secure their co-operation and arrange for the convention.

2. See that your stake and ward organizations are all complete and your class teachers selected, before the convention.

3. Notify all officers, class teachers, and M. I. A. missionaries, by personal visit, if necessary, of the convention and request them to be present.

4. Secure suitable hall or halls for the convention where both the Young Men's and Young Ladies' officers may be accommodated, without interfering with the Sunday schools or the ward meetings. Consult with the Young Ladies' officers in regard to this.

5. Have all Sunday school teachers, who are Mutual Improvement officers or class teachers, excused from their Sunday school classes to attend the morning session of the convention.

6. Extend special invitation to the stake presidency; the high counselors; the bishops and their counselors; and all stake and ward officers to the convention meetings.

7. Select competent persons to treat the subjects at the conventions, and assign the topics to them in advance.

8. Secure a class of young men with a competent teacher, to present a Manual lesson at the convention.

9. Hold at least one meeting of the stake superintendency, aids, and convention speakers, and discuss the convention subjects thoroughly, and perfect all arrangements.

10. Have, so far as possible, your local missionaries selected, so that they may *all* be at the convention to receive their instructions.

Now these are the arrangements and instructions that have been thoughtfully outlined by the General Board, and we look to you to see that they are carefully and zealously carried out. No effort on your part should be left unmade to thoroughly advertise the convention before your officers and all who are interested. It will require work on your part and on the part of your assistants to accomplish this end, and we trust that no excuse will be presented on the day of the convention, but that every requirement will be fully complied with.

Asking the Lord to bless you, and His Holy Spirit to assist you, in this important work for the welfare of the youth of your stake, we remain, with best wishes,

Your brethren,

GEORGE H. BRIMHALL,
EDWARD H. ANDERSON,
J. GOLDEN KIMBALL,
THOMAS HULL,
BRYANT S. HINCKLEY,
Committee.

EIGHTH ANNUAL CONFERENCE, M. I. A.

SUNDAY, MAY 31, 1903, 10 A. M.

The Temple choir and congregation sang the hymn, "Come, come, ye Saints." Prayer was offered by Elder J. Golden Kimball. Sister Lottie Owen sang the solo, "Oh Lord, Most Holy."

President Elmina S. Taylor, of the Young Ladies' Associations, addressed the congregation briefly. She said in part: "I cannot tell you what feelings of joy and gratitude fill my heart at the privilege I have of addressing you this morning. I did not expect to speak, but Presi-

dent Joseph F. Smith feels that I can, and I will try for a few moments. I thank God for this movement and for his help to the workers in it. This work has been a blessing to our girls and boys. I hope that the instructions and examples set them will be to them a lesson, and that they will follow in the steps of those who stand at the head of the Church. Boys and girls, I wish you would all look to the Presidency and Apostles, and seek to be obedient to them, for this is the path of safety. God bless you all. Seek for the Holy Spirit, that you may be guided into all truth."

President Joseph F. Smith said: "The committee of arrangements it seems has put me down for a few remarks at the opening of this conference in connection with the president of the Young Ladies' Associations throughout the Church, whose voice we have just heard, Sister Elmina S. Taylor, whose frail body has been ailing for many years, but the Lord has preserved her life and raised her up from time to time from what seemed almost to be a final sickness, and I sincerely hope that the Lord will preserve her life and strengthen her body that she may live for many years to come to continue the wise and good work she has been doing for so long. We all appreciate her work. She is a woman of sound judgment, possessed of extraordinary faith, else she would not have been with us today; a woman of executive ability, faithful in the performance of all the duties devolving upon her.

"I have not time to study any special subject. My time and attention are continually occupied with a great variety of things, from the most important subjects to the most trivial affairs. There are times when we do not possess the gifts of the Spirit or the light thereof in such degree as we do at others. I have seen weeks and months when the horizon was obscure and all seemed dark, but subsequent events have shown that it was for a wise purpose, to prove us, to test whether we would be true, firm and steadfast in the hour of adversity. It is pitiable to know that many have been unable to stand these trials. But those who have remained true and steadfast, how happy are they! I have seen the father stand at the bier of his dead children and turn and ask, 'Do you expect me to believe any more that there is a God? Would a loving father have turned a deaf ear to my prayers for the preservation of my loved ones? I will never again believe in a God,' and I have seen such men turn away from their Father and reject the love of God, and follow him no more. On the other hand, I have seen those full of faith stand by the side of their little ones who have been taken from them and declare—'The Lord gave and the Lord hath taken away, blessed be the name of the Lord;' and they have been drawn closer by their sorrow

to the Lord their God. So when sorrow comes upon us, it is a pity that men will desert their only source of comfort and assistance."

He related a dream which came to him when he was laboring under the most distressing circumstances in poverty and want, without means or resources. "The next morning after having this dream instead of feeling as I had before, that I was a worm of the desert only, a subject of pity and disgrace, I felt in my soul that I was a human being, born of God, and that the Lord had shown me something to give me courage and help me to cheer up under the untoward circumstances in which I was placed. And so the Lord lifts the veil from time to time that we may not faint by the way.

"I remember the testimony that filled my being when I was baptized. At that time City Creek flowed down through the heart of the city, and in that stream I was baptized when a boy, and when I came out of the water my whole being was filled with the testimony that my act was accepted of God, and that his approval rested upon me. At other times, when reading the words of the Prophet Joseph, sitting alone, my mind has been carried away and the realities of eternity opened up before me. Such glories as seem impossible for the mind of man to conceive have passed before me, and then they are closed up, and we are left in wonderment at what we have seen."

Sister Sarah Eddington and Elder Thomas Hull addressed the meeting on the subject "The Achievements of Mutual Improvement." Secretary Hull then presented a synopsis of the statistical reports of the Young Ladies' and Young Mens' Associations, and also presented the general officers of the two organizations, the following being the officers of the Y. M. M. I. A.:

Joseph F. Smith, General Superintendent.

Heber J. Grant. }
B. H. Roberts, } Assistants

Thomas Hull, Secretary and Treasurer.

Evan Stephens, Music Director.

Horace S. Ensign, Assistant Music Director.

AIDS.

Francis M. Lyman,
John Henry Smith,
Matthias F. Cowley,
Abraham O. Woodruff,
J. Golden Kimball,
Junius F. Wells,
Milton H. Hardy,

Le Roi C. Snow,
Frank Y. Taylor,
Rudger Clawson,
Rulon S. Wells,
Jos. W. McMurrin,
Reed Smoot,
Bryant S. Hinckley,

Rodney C. Badger,
 Geo. H. Brimhall,
 Edw. H. Anderson,
 Douglas M. Todd,
 Thomas Hull,
 Nephi L. Morris,
 Willard Done,

Moses W. Taylor,
 B. F. Grant,
 Henry S. Tanner,
 Hyrum M. Smith,
 Wm. B. Dougall,
 Jos. F. Smith, Jr.,
 O. C. Beebe,

Lewis T. Cannon.

The choir sang the hymn, "My God, the spring of all my joys," and the benediction was pronounced by Julia M. Brixen.

2 P. M.

The Tabernacle choir sang the hymn, "Ye simple souls who stray." Prayer was offered by Elder Henry S. Tanner. The choir sang, "The nations bow to Satan's thrall," the solo being rendered by Lizzie Thomas Edward.

Mrs. Elizabeth McCune addressed the congregation, her remarks being printed in full in the August ERA.

Little Millie Williams sang the sacred solo, "The Holy City."

Elder B. H. Roberts then addressed the congregation, on the text "How," his remarks being printed in the July ERA.

A male quartette sang "Lead Kindly Light." The choir sang the Hallelujah Chorus, and the benediction was pronounced by Sister Helen W. Woodruff.

7:30 P. M.

The Tabernacle choir sang the hymn, "Lord thou wilt hear me when I pray." Prayer was offered by Superintendent John L. Herrick of Weber Stake. The choir sang the anthem, "In Our Redeemer's Name we Meet." Sister Donnette S. Kesler and Elder Edward H. Anderson spoke on the subject "What Shall Our Young People Read?"

Prof. J. J. McClellan rendered an organ solo.

Sister Adella W. Eardley and Elder Abraham O. Woodruff spoke on the subject of "Economics for Young People."

Then followed President Jos. F. Smith with some pertinent illustrations on the same subject.

A beautiful duet, "God Bless Our Mountain Home," was sung by Brothers Wood Pratt and Noel Pratt, grandsons of Apostle Parley P. Pratt.

Sister Ruth M. Fox and Elder J. Golden Kimball spoke on the subject, "The Source of Moral and Spiritual Life. What is it?" It was

stated that the Spirit of God was that source. President Joseph F. Smith then said, as another source of moral and spiritual life, humility, obedience to God and devotion to duty will prove one of the most fruitful sources of spiritual life that can be found.

Elder B. F. Grant extended a parting "Word of Exhortation" to the officers and workers of mutual improvement; exhorting them to return to their stakes and wards carrying with them the spirit of the conference and the instructions they had received, and diligently perform their duty, and preserve themselves unspotted from the world.

President Joseph F. Smith: "I feel to express my gratitude and pleasure and unqualified approval of all that I have heard said and sung today by my brethren and sisters who have occupied the stand. I am grateful to the Lord my God that these young men and women possess the spirit of their fathers. I think that we have young men and women who have the root of the matter in their souls. God bless these girls and boys and all that has been spoken today to the good of all who have heard. I desire to express my pleasure and approval of the conduct of the Temple and Tabernacle choirs and the soloists and others who have assisted them. We are all delighted with them, we thank the Lord for the sweetness and purity of those who minister before the people. We have vowed and do vow to be true to the Lord and serve him. This is our mission and this we are determined to do to the best of our ability. In conclusion I pray God my Heavenly Father to bless you all, and pour out his Spirit upon the young men and young ladies, to give you ability to carry out your work and make you equal to it, that you may be the means of saving many souls. I say, God bless you, and I do it in the name of Jesus Christ. Amen."

The choir sang an anthem, "There's a Sound from the Vale," and the benediction was pronounced by Sister Alice K. Smith.

The minutes of the Monday Y. M. M. I. A. officers' meeting will appear in the next number.

EVENTS OF THE MONTH.

BY THOMAS HULL, GENERAL SECRETARY OF Y. M. M. I. A.

LOCAL.—*July 11.*—The Ogden Woolen mills plant was destroyed by fire: loss \$24,000.....William Harris, a pioneer of Cache valley, born June 8, 1836, died in Richmond.....The Utah Press Club entertain a large delegation of the National Press Association, in Salt Lake City.....Henry Wagener, born Germany, August 30, 1838, a leading citizen of Utah since 1864, died in Salt Lake City14—William X. Ryan, a spectacle peddler, was found murdered near Murray, on Cottonwood Creek.....The Supreme Court decides that plural wives, under certain conditions, have no legal standing15—The bathing rafts at Saltair are first satisfactorily used; 2500 members and friends of the M. I. A. were at the resort.....18—Captain McAbbott has succeeded Major H. S. Foster, as commander at Fort Duchesne, the latter becoming a member of the general court-martial, Denver.....20—The beet crop of the Lehi and Garland sugar factories is estimated, by Geo. Austin, agricultural superintendent at 90,000 and 30,000 tons respectively.....22—The old folks of Alpine Stake to the number of nearly 600 were entertained at a banquet and program at the city park, Lehi.....23—A slight shock of earthquake was observed at Ogden and Salt Lake early this morning.....24—Pioneer Park, Salt Lake, is thrown open to the public and the day is generally celebrated throughout the State.....Roy Larkins, 15 years old, perishes by drowning early this morning in Great Salt Lake. He was bathing with Ross Wells and Mary Pomeroy who narrowly escape death.....25—Lucille Dunkley and Carrie Varney, each 13 years old, were drowned while bathing in Utah Lake, near American Fork.....Mr. and Mrs. Levi Taylor, pioneers of 1849 and 1851, celebrated their golden wedding at Kaysville.....26—Aurora Hodge, of Denison, Iowa, is arrested at Grand Rapids, Michigan, and confesses to the murder of peddler Ryan, July 11.....Heavy local thunderstorms occur in middle and southern Utah, and big floods are caused by cloudbursts in various parts of Sanpete Co.....28—The body of Roy Larkin was found after five days' search of the lake, on Antelope island, eleven miles from

Saltair Pavilion,29—Charles Y. Taggart, born Belfast, Ireland March 1, 1834, came to Utah in 1871, a well-known piano tuner, died in Salt Lake.....30—Judge H. S. Tanner declared that poll taxes can not be collected in Salt Lake under the old ordinance..... Governor Benj. B. Odell and sons of New York were visitors in Salt Lake on the way to the Yellowstone.....31—Two thousand Cache Stake pioneers and friends held a reunion on Tabernacle square, Logan, where a feast and program were enjoyed.

August 2—Sheriff Emery arrives in Salt Lake with Aurora Hodge, age 19, charged with the murder of peddler Ryan. She was arrested in the East.....The funeral of Mrs. L. C. Duncan was held in the 21st ward.....5—The strawberry irrigation plan is favored by the State Land Board who set aside \$1500 out of \$3000 appropriated by the legislature, for preliminary surveys and data.....6—The Sunnyside coal camp collected \$1040 for Hanna sufferers.....7—James A. Langton was elected superintendent of city schools in Logan, vice A. M. Merrill resigned.....Lucy Thomas age 14 and Joseph Atkins, age 75, were killed by a Rio Grande train near ProvoProf. George Thomas, a native of Utah, and graduate of Harvard, a late teacher in the State Agricultural college, has been chosen principal of the Ogden High School.

DOMESTIC.—July 6—The National Educational Association convenes in Boston.....7—The quarterly report of the U.S. Steel Corporation shows a decrease of \$1,162,530 in the net earnings.....8—Harvest laborers sell their services at auction in Kansas, so great is the demand for labor there.....9—Cardinal Gibbons sails for Rome, owing to the critical condition of the Pope.....Postmaster-General Payne returns to duty after a vacation in the Catskills.....10—The Bureau of Insular Affairs, Washington, invited bids for a new Phillipine loan of \$3,000,000.....11—President Roosevelt thanks King Edward for courtesies shown U. S. naval officers in England.....13—Judge Brewer, of the Supreme Court, declares "every man who participates in a lynching or burning of a negro is a murderer".....14—Charges of soliciting a bribe are filed against John M. Masten, Asst. Supt. Railway Mail service.....15—The Kentucky Republican state convention endorses President Roosevelt for 1904.....The B'nai B'rith petition is received at the state department.....16—Secretary Wilson, returning from the West, reports a short corn crop, but the outlook for the farmers generally good.....17—Gen. S. M. B. Young will succeed Gen. Miles.....Secretary Hay announces the Kishineff incident is

closed, and all papers relating to the petition are made public.....
 19—The immigration record for the fiscal year shows that nearly a million aliens came to this country.....20—President Roosevelt orders the reinstatement of W. A. Miller, who had been discharged from the government printing office at the demand of a labor union.....
 22—Charles Hedges, supt. city free delivery P. O. department, is dismissed on the charge of defrauding the government.....The bookbinders threaten to strike if the President insists on reinstating W. A. Miller.....23—The President will not consider the bookbinders' threat.....The cruiser *Galveston* is launched at Richmond, Va.....24—The failure of T. J. Taylor & Co. and H. L. Stowe & Co. creates great excitement in Wall street.....The treaty for the purchase of the Danish West Indies dies, ratification time having expired.....25—W. A. Miller resumes his position in the government printing office, and the bookbinders decide not to strike.....Two men are killed in a race war at Danville, Ill., many are wounded.....25—The *Kearsarge* arrives at Bar Harbor, nine days and four hours from Portsmouth, England, breaking all battleship long-distance records.....29—At a great powder explosion at Lowell, Mass., six men are blown to atoms, sixteen others killed, many injured, and much, property destroyed.....30—Pupo, a Cuban revolutionist, has caused an uprising in the vicinity of Bayamo, Santiago. Three of the bandits were killed.....31—Governor Yates orders troops to be left at Danville, Ill.

August 4—Building is paralyzed in Pittsburg, Pa., owing to the lockout of 24,000 men.....President Roosevelt pays \$100 to Theodore Roosevelt Signet, the twentieth boy born to Mr. and Mrs. Signet, of McKeesport, Pa.....5—Severe storms with great loss of property are reported from the eastern sections of the country.....6—The Kaw river is again rising in Lawrence, Kansas.....A terrific hailstorm visits Colorado and southern Wyoming.....7—Two circus trains collide in Michigan, killing twenty-three and wounding thirty other people.....Sixteen steel mills at Homestead, Pa., closed for repairs.

FOREIGN.—*July 6*—President Loubet arrives in London and is greeted by King Edward and high British officials.....Emperor William sails for Norway.....7—The U. S. European squadron arrives at Portsmouth, and is greeted by the British fleet.....8—President Loubet, Admiral Cotton and officers of the U. S. European squadron are guests at a state ball at Buckingham Palace.....9—President Loubet returns to France.....10—The Russian

Ambassador in London refuses to forward the Czar a petition of English Catholics against the treatment of negroes in the U. S. The Lord Mayor of London entertains officers of the U. S. European squadron.....11—Two hundred Bulgarians are surrounded by a Turkish force of 1200 near Amatavo.....The protests of the U. S. and other nations move Russia to vigorously prosecute participants in the massacre of Kishineff.....12—William Ernest Henley, poet and essayist, dies in London.....13—Servian authorities discover a plot to avenge the murder of Alexander and DragaThe Prince of Wales visits the *Kearsarge* at Portsmouth14—France celebrates the anniversary of the fall of the bastille.....15—Emperor William awards gold medals to the American painters Sargent and Abbey.....16—Russia refuses to receive or consider the Kishineff petition.....The treaty granting the U. S. coaling stations in Cuba is signed at Havana.....17—James A. McNeill Whistler, American painter, dies at Chelsea, England.....China and Russia pledge the U. S. that several Manchurian ports will soon be opened to the trade of the world.....18—The entire Spanish cabinet resign.....19—Margins Villayerde is selected leader of the new Spanish cabinet organized today.....20—Pope Leo XIII dies, after a more than two weeks' illness.....The pledge of Russia is denied by Count Cassini21—King Edward and Queen Alexandra are warmly received in Dublin, Ireland.....The House of Commons passes the Irish land bill by a vote of 317 to 20.....22—Prince Ching in a letter to Minister Conger, refuses to open to foreigners, towns in Manchuria to which are now in Russia's possession.....23—King Edward and Queen Alexandra hold court in Dublin; and the House of Lords passes first reading of the Irish Land bill.....26—A specialist declares the eldest son of Peter, king of Servia, a degenerate, after an examination of the boy prince, George, under royal command.....27—Preparations are making for the convocation of cardinals to elect a pope.....Cardinal Gibbons in Rome.....28—A requiem mass for the repose of Leo's soul is given in Rome under the auspices of the sacred college.....30—The cardinals visited the cells which they are to occupy during the conclave.....31—The papal conclave is formed.....Heavy floods do great damage to crops in Austria.

August 4—Cardinal Joseph Sarto, Patriarch of Venice, was elected pope and takes the title Pius X.....5—It is reported that 700 people lost their lives in the disastrous floods which occurred at Chee Foo, China, on July 27th.....The Porte is drafting troops for Macedonia and Bulgaria, and the situation is very serious.....6—Russia bars the Zionist movement.....A revolt begins in Turkey and there is serious trouble in Servia.....7—Cardinal Gibbons was received in private audience by the Pope and was asked to give the apostolic benediction to all the faithful of America. The Pope received the first foreign delegation of pilgrims on the 5th, who were Americans.

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